THE WORLD'S WISDOM

SACRED TEXTS OF THE WORLD'S RELIGIONS

PHILIP NOVAK

FOREWORD BY
HUSTON SMITH
AUTHOR OF *THE WORLD'S RELIGIONS*

Religion shows an ugly face to many contemporary eyes. In-group prejudice, violence perpetrated in its name, sexism, commercialism, and quackery—these crude surfaces often blind us to the liberating wisdom that courses far below. Let us readily admit that not all aspects of these wisdom traditions are enduringly wise. . . . But while jettisoning their chaff, we should continue to sift for wheat. "The telling question of a person's life," Carl Jung once wrote, "is whether or not [she or] he is related to the infinite." The animating conviction of this book is that these great wisdom traditions remain our most resourceful guides to the Infinite—that "Beauty so ancient and so new," "Eternal" yet "closer to us than our jugular veins," "vouchsafing the "unshakeable deliverance of the heart" and the "End of all love-longing."

— FROM THE PREFACE

This extraordinary book is an essential collection of the world's most profound and enlightening wisdom—a world Bible for our time—containing sacred readings from Buddhist, Hindu, Confucian, Taoist, Jewish, Christian, Islamic, and primal religion sources. Like his mentor Huston Smith, gifted teacher and author Philip Novak sees religious traditions as the distilled wisdom of humankind. Here Novak has gathered the most powerful and elegant expressions of this global wisdom in a distinctive and accessible volume.

(continued on back flap)

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THE WORLD'S WISDOM

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SACRED TEXTS
OF THE
WORLD'S RELIGIONS

PHILIP NOVAK

CASTLE BOOKS
Edison, New Jersey

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TO HUSTON

One should follow the wise, the intelligent,
the learned, the much enduring, the dutiful,
the noble; one should follow a good and wise
man, as the moon follows the path of the stars.
(Dhammapada, 208)

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Foreword

HUSTON SMITH

Because this anthology of sacred texts is linked to my own *The World's Religions*, it could be predicted that I would speak well of it. My response, however, is more than perfunctory. The reasons lie with the book's subject, its approach to that subject, and its craftsmanship.

Because his book presents (rather than discusses) religious material, Philip Novak does not mention revelation, but that is essentially what his book is about. This sets the stage for the book's importance, for revelation has shaped human history more than any other force besides technology. Whether revelation issues from God or from the deepest unconscious of spiritual geniuses can be debated, but its signature is invariably power. The periodic incursions—explosions, we might call them—of this power in history are what created the world's great religions, and by extension, the civilizations they have bodied forth. Its dynamite is its news of another world. Revelation invariably tells us of a separate (though not removed) order of existence that simultaneously relativizes and exalts the one we normally know. It relativizes the everyday world by showing it to be less than the "all" that we unthinkingly take it to be, and that demotion turns out to be exhilarating. By placing the quotidian world in a vastly more meaningful context, revelation dignifies it the way a worthy setting enhances the beauty of a precious stone. People respond to this news of life's larger meaning because they hear in it the final warrant for their existence.

If revelation thus understood provides Novak with a worthy subject, how does he approach it? Through its primary sources.

The subtitle of this book announces that it will consist almost entirely of sacred texts, which (in being the earliest reports of the revelations they register) take us as close to their original scenes as we can possibly get. In translation, they provide us with either the actual words through which the world-transfiguring "news" broke into human consciousness, or with eyewitness accounts of revelatory events. Firsthand accounts carry authority in themselves, but in the case of sacred texts, the diction in which they are couched augments that authority. For one thing, it attests to the impact the events had on their reporters; but more important, revelatory accounts are like Rorschach blots in the wealth of interpretations they allow. Commentators never tire of going back to comb them for ever subtler meanings: it is said that every verse of the Qur'an contains a minimum of seven inner significances, and the number can reach to seventy. We hear that "the medium is the message," and with sacred texts this is substantially the case. In favoring direct accounts of revelation—its aftershocks as well as its original earthquakes—Novak honors it in ways that secondary sources cannot.

Every anthology of sacred texts can claim these two virtues, but that is not the case with this book's third virtue.

Revelations are not mere assemblages. They are organisms and works of art, where presiding forms and controlling ideas count for everything. This presents a challenge for those who would anthologize them, for texts are not like pictures that can be reduced without losing anything but scale. Reducing a sacred text requires choosing at every point between what must be sacrificed (to keep the book within bounds) and what must be retained to preserve the revelation's integrity. In addition, thin explanatory tightwires must be stretched across the chasms that deletions create. Enter all the insight, talent, and gifts of discernment that an anthologizer can muster and pray for. It is a daunting project. In the end success turns on spiritual artistry, and the plainest compliment I can pay this book is to say that nowhere else in its genre have I found Novak's artistry equaled.

A word about the book's title. When I first learned that it was to be *The World's Wisdom*, I feared pretension, but I have come to

accept it as accurate. Traditional cosmologies do not figure in Novak's texts, modern science having retired them. Nor are social mores (gender relationships and the like) his concern, for these too need to be rethought in our changed world. What remains is the vision of ultimate reality and the way human life can best be comported in its context. That is what Novak fixes on, and I do not know where I could turn to find a richer harvest.

Preface

This book springs from fifteen years of teaching the world's religions at the college level and from an ingrained habit of seasoning lectures with illustrative quotations from foundational texts. The search for a one-volume anthology to replace my own increasingly unmanageable sheaf of papers had long been futile. Few scriptural anthologies covered the ground in one volume; those that did either proffered a format that I found disagreeable or tried to be so inclusive that they became prohibitively bulky. When offered the opportunity to create this new anthology, I eagerly embraced it.

Three criteria governed the composition of the present text: inspirational power, instructional value, and linkage. A word about each.

Inspirational power. Especially when the intended audiences are the beginning student and the general reader, it is easily as important for a text to inspire as to instruct. For it is often upon an initial opening of the heart in wonder and delight that all further study depends. I have therefore taken pains to choose passages that I believe will edify, exalt, and refresh. And in each chapter's concluding "Grace Notes" I roam beyond the scriptural boundaries of the earlier sections to present the brightest gems I could find, many of which reflect the universal character and transcendent unity of these wisdom traditions. The text's power to inspire is also the criterion that counted most when I was faced with a difficult choice among translations. Accustomed to reading aloud to students, I

gave the nod to renditions that I felt stood the best chance of quivering a listener's viscera.

Instructional value. Religions share profound family resemblances, but each is also unique. I have tried in every chapter to reveal a tradition's crucial mythic or historical moments, its central doctrines and practices, its distinctive vision, and its characteristic moods. Almost every passage has been pedagogically helpful to me in presenting the uniqueness of these traditions. Teachers will chart their own courses through the chapters, but I have composed each with the hope that any reader, moving attentively from beginning to end, will be rewarded with a vivid sense of a tradition's distinctive personality. To reduce clutter I have kept introductory and explanatory comments to a minimum; enough remains, I believe, to guide solo readers to happy discoveries. In all but the final Grace Notes section of each chapter, I have confined myself almost entirely to selections from foundational scriptures. Only two liberties were taken with them: occasional alteration for inclusive language and frequent minor abridgement—without rewording—in order to include a larger number of selections in the space I allowed myself.

Linkage. Anticipating its use in academic settings, I have linked *The World's Wisdom* to Huston Smith's acclaimed expository text, *The World's Religions* (formerly *The Religions of Man*), a favorite among instructors for almost forty years. The aims of that book—to focus on core ideas and values and to treat the world's religions at their best (as opposed to examining their historical vicissitudes and all-too-human vagaries)—are echoed here. The structure of Smith's book has also been mirrored, thus limiting the number of traditions covered to eight: Hinduism, Buddhism, Confucianism, Taoism, Judaism, Christianity, Islam, and Primal Religions as a category. By virtue of their longevity, historical impact, and/or numbers of current adherents, these are undeniably major traditions. They also seem to be those most often surveyed in introductory courses. Other traditions that could justifiably claim longevity or impact—Zoroastrianism, Jainism, Sikhism, Shinto, the Latter Day Saints—are not included here, not because of any inherent defect or unworthiness, but simply because that inclusion would have caused the length of the current volume to swell unacceptably. Though the linkage to Professor Smith's work is deliberate, it is

certainly neither slavish nor obtrusive. Nothing prevents the current volume from being used in tandem with a different covering text or indeed from being enjoyed in and for itself. Every effort has been taken to make it meaningful for the general reader.

Religion shows an ugly face to many contemporary eyes. In-group prejudice, violence perpetrated in its name, sexism, commercialism, and quackery—these crude surfaces often blind us to the liberating wisdom that courses far below. Let us readily admit that not all aspects of these wisdom traditions are enduringly wise.[1] Their cosmologies have been overtaken by modern science, and their social blueprints, drawn for times now gone, need revision in the light of changed circumstances and the continuing quest for social justice. But while jettisoning their chaff, we should continue to sift for wheat. "The telling question of a person's life," Carl Jung once wrote, "is whether or not [she or] he is related to the infinite."[2] The animating conviction of this book is that these great wisdom traditions remain our most resourceful guides to the Infinite—to that "Beauty so ancient and so new,"[3] "Eternal"[4] yet "closer to us than our jugular veins,"[5] vouchsafing the "unshakeable deliverance of the heart"[6] and the "End of all love-longing."[7]

Let me take this opportunity to thank: at Harper San Francisco, John Loudon for his encouragement and savvy, Priscilla Stuckey for her magnificent editorial work, Mimi Kusch for an angel's aid in the home stretch, and Karen Levine for her patience and help; Mark and Amy Brokering and Paula and Jim Karman for their moral support; my friends and professional colleagues Rabbi Einat Ramon, Rabbi Arik Ascherman, the Reverend Raymond Gawronski, S.J., Dr. Alan Godlas, Dr. Scott Sinclair, and Dr.

1. Cf. Huston Smith, *The World's Religions* (San Francisco: HarperSanFrancisco, 1991), 387.
2. Carl Jung, *Memories, Dreams, Reflections* (New York: Pantheon, 1963), 325.
3. Christianity (Augustine).
4. Judaism.
5. Islam (Qur'an).
6. Buddhism.
7. Hinduism (Upanishads).

Kendra Smith for incisive critiques of portions of the text; Katie Field for researching some elusive facts; the students of Dominican College who have explored the wisdom traditions with me; Bridgett Novak for helping me regain balance and perspective when they slipped away (and for some serious typing too); and, finally, Huston Smith, to whom this book is dedicated and without whom it would not be. What is of worth here belongs to him—and the traditions; the rest is mine.

CHAPTER ONE

Hinduism

Some four thousand years ago pastoral nomads whose ancestors had sprung from the soil of northeastern Europe entered the Indus Valley of ancient India. They called themselves Aryans, or Noble Ones, and the religion they brought with them comprised the first evolutionary layer of Hinduism. The ritual centerpiece of Aryan religion was a fire sacrifice, a burnt offering to the gods, performed by priests specially trained to chant sacred hymns. The hymns themselves were known as Vedas or "sacred knowledge." The Vedas are the scriptural bedrock of the Hindu tradition.

The aim of the Vedic fire sacrifice, indeed of Aryan religion in general, was to ensure well-being and prosperity in this life. The early Vedas, the focus of the first section, contain little evidence of sustained thought about human destiny beyond this life. The doctrines most of us associate with Hinduism—the cycle of reincarnations driven by karma and the liberation from this bondage by means of yogic discipline—were to be reflected only a thousand years later in the most recent layers of Vedic literature, called the Upanishads. Selections from the Upanishads comprise the second section of this chapter. The third section focuses on the scripture called the Bhagavad Gita and has its own introduction.

THE EARLY VEDAS

1. He, O Men, Is Indra

Of the four collections of Vedas, the Rig-Veda is the most important and foundational. The most popular god of the Rig-Veda is the expansive and dynamic Indra. He is said to have surpassed the other gods in power as soon as he was born (v. 1), and he is credited both with having created the world by slaying a cosmic serpent and thus releasing the life-giving, monsoon-bringing waters (v. 3), and with helping the Aryans overcome the non-Aryan populations they encountered.

The chief wise god who as soon as born
surpassed the gods in power;
Before whose vehemence the two worlds trembled by reason
of the greatness of his valor: he, O men, is Indra.

Who made firm the quaking earth
who set at rest the agitated mountains;
Who measures out the air more widely,
who supported heaven: he, O men, is Indra.

Who having slain the serpent released the seven streams . . .
Who has made subject the Dasa colour [the non-Aryan
population] and has made it disappear . . .

The terrible one of whom they ask "where is he,"
of whom they also say "he is not";
He diminishes the possessions of the foe like the stakes
of gamblers. Believe in him: he, O men, is Indra . . .

Even Heaven and Earth bow down before him;
before his vehemence even the mountains are afraid.
Who is known as the Soma-drinker,[1] holding the bolt
in his . . . hand: he, O men, is Indra.

1. See selection no. 3, below.

2. O Agni, Dispeller of the Night

Because of his role in the all-important fire sacrifice, Agni, the god of fire, is perhaps second only to Indra in popularity, with over one thousand hymns dedicated to him in the Vedas. Here is a brief selection from a few.

a. From Rig-Veda I

I praise Agni, domestic priest, divine minister of sacrifice,
Invoker, greatest bestower of wealth . . .

To thee, dispeller of the night, O Agni, day by day with prayer,
Bringing thee reverence, we come;

Ruler of sacrifices, guard of Law eternal [Rta], radiant one,
Increasing in thine own abode.

Be to us easy of approach, even as a father to his son:
Agni, be with us for our weal.

b. From Rig-Veda II

Thou, Agni, shining in thy glory through the days, art
brought to life from out the waters, from the stone;
From out the forest trees and herbs that grow on ground, thou,
sovereign lord of men, art generated pure.

By thee, O Agni, all the immortal guileless gods eat with thy
mouth the oblation that is offered them.
By thee do mortal men give sweetness to their drink.
Pure art thou born, the embryo of the plants of earth.

c. From Rig-Veda VII

I have begotten this new hymn for Agni, falcon of the sky:
will he not give us of his wealth?

Bright, purifier, meet for praise,
Immortal with refulgent glow,
Agni drives Rakshasas [demons] away.

Agni, preserve us from distress:
consume our enemies, O God Eternal,
with thy hottest flames.

3. We Have Drunk Soma and Become Immortal

All one hundred and fourteen hymns of the ninth book of the Rig-Veda are addressed to Soma, the god who inhabits a mysterious psychotropic beverage, said in the Vedas to be the food of the gods. Soma probably ranks behind only Indra and Agni in Vedic popularity.

Of the sweet food I have partaken wisely,
That stirs the good thoughts, best banisher of trouble,
On which to feast, all gods as well as mortals,
Naming the sweet food "honey," come together. . . .

We have drunk Soma, have become immortal,
Gone to the light have we, the gods discovered.
What can hostility do against us?
What, O Immortal, mortal man's fell purpose?

Joy to our heart be thou, when drunk, O Indu,
Like father to a son, most kind, O Soma;
Thoughtful like friend to friend, O thou of wide fame,
Prolong our years that we may live, O Soma.

These glorious freedom-giving drops by me imbibed
Have knit my joints together as straps a chariot;
From broken legs may Soma drops protect me,
May they from every illness keep me far removed. . . .

Be gracious unto us for good, King Soma;
We are thy devotees; of that be certain.
When might and wrath display themselves, O Indu,
Do not abandon us, as wished by foemen.

Protector of our body art thou, Soma,
In every limb hast settled man-beholding:
If we infringe thine ordinances be gracious
As our good friend, O god, for higher welfare. . . .

Ailments have fled away, diseases vanished,
The powers of darkness have become afrighted.
With might hath Soma mounted up within us;
The dawn we've reached, where men renew existence. . . .

4. Varuna, The All-Knowing Guardian of the Cosmic Order (*Rta*)

In these hymns to Varuna, omniscient God and protector of the moral order of the world, we glimpse an early Indian intuition of God's immanence. For transcendent Varuna is also "hidden in this small drop of water."

a. From Rig-Veda I

To gain thy mercy, Varuna, with hymns we bind thy heart,
as binds
The charioteer his tethered horse . . .

[Varuna] knows the path of birds that fly through heaven, and,
sovereign of the sea,
He knows the ships that are thereon . . .

He knows the pathway of the wind, the spreading, high and
mighty wind;
He knows the gods who dwell above.

Varuna, true to holy law, sits down among his people; he,
Most wise, sits there to govern all.

From thence perceiving he beholds all wondrous things, both
what hath been,
And what hereafter will be done.

b. From Atharva-Veda IV

If a man stands, walks, or sneaks about, if he goes slinking away, if he goes into his hiding-place; if two persons sit together and scheme, King Varuna is there as a third, and knows it.

Both this earth here belongs to King Varuna, and also yonder broad sky whose boundaries are far away. Moreover these two oceans are the loins of Varuna; yea, he is hidden in this small (drop of) water.

He that should flee beyond the heaven far away would not be free from King Varuna. His spies[2] come hither from heaven, with a thousand eyes do they watch over the earth.

King Varuna sees through all that is between heaven and earth, and all that is beyond. He has counted the winkings of men's eyes. As a (winning) gamester puts down his dice, thus does he establish these (laws).

5. Who Can Say How Creation Happened? That One

Though early Vedic religion was blatantly polytheistic, the notion of an underlying and all-encompassing metaphysical unity, so important in the later Upanishads, made an occasional appearance. The following creation hymn marks a level of maturity in Vedic philosophical speculation. In a reflection on origins the author ignores personal names of gods and opts for more abstract concepts like existence and nonexistence (sat *and* asat). *Pondering the possibility that That One* (tad ekam) *is the ultimate origin of things, the hymn dissolves into total Mystery as its author boldly wonders whether perhaps even That One knows not the Source.*

Then even nothingness was not, nor existence.
There was no air then, nor the heavens beyond it.
What covered it? Where was it? In whose keeping?
Was there then a cosmic water, in depths unfathomed?

Then there were neither death nor immortality,
nor was there then the torch of night and day.
The One breathed windlessly and self-sustaining.
There was that One then, and there was no other.

At first there was only darkness wrapped in darkness.
All this was only unillumined water.

2. That is, the stars.

That One which came to be, enclosed in nothing,
arose at last, born of the power of heat.

In the beginning desire descended on it—
that was the primal seed, born of the mind.
The sages who have searched their hearts with wisdom
know that which is, is kin to that which is not.

. . . But, after all, who knows, and who can say
whence it all came, and how creation happened?
The gods themselves are later than creation,
so who knows truly whence it has arisen?

Whence all creation had its origin,
he, whether he fashioned it or whether he did not,
he, who surveys it all from highest heaven,
he knows—or maybe even he does not know.

6. Creation as Cosmic Sacrifice: *The Myth of Divine Self-Immolation and Its Sanction of the Caste System*

A quite different Vedic creation hymn conceives the world's origin as a divine being's (Purusha's) self-sacrifice. Here we confront not only an echo of the theme of many-from-One but also the mythic rationale for the fire sacrifice: since the world began with a divine sacrifice, it is the priestly reenactment of sacrifice that sustains it.

Also important here is the reference to the four social groups (the only such reference in the Rig-Veda) that have constituted the Indian caste system. The Aryan social structure featured a broad occupational division of clans into a priestly caste (Brahmins), a military and political caste (Kshatriyas), and an artisan caste (Vaishyas). Non-Aryan populations were incorporated into this structure mainly as a fourth caste of laborers (Shudras) to serve the other three. Here these social divisions are given a transcendent sanction.

A thousand heads had Purusha, a thousand eyes, a thousand feet.
He covered earth on every side, and spread ten fingers' breadth beyond.

This Purusha is all that yet hath been and all that is to be;
The Lord of Immortality which waxes greater still by food.

So mighty is his greatness; yea, greater than this is Purusha.
All creatures are one-fourth of him, three-fourths eternal life in heaven . . .

When gods prepared the sacrifice with Purusha as their offering,
Its oil was spring, the holy gift was autumn; summer was the wood. . .

From that great general sacrifice the dripping fat was gathered up.
He formed the creatures of air, and animals both wild and tame.

From that great general sacrifice . . . hymns were born;
Therefrom the metres were produced . . .

From it were horses born, from it all creatures with two rows of teeth;
From it were generated kine, from it the goats and sheep were born.

When they divided Purusha how many portions did they make?
What do they call his mouth, his arms? What do they call his thighs and feet?

The Brahman[3] was his mouth, of both his arms was the Rajanya [Kshatriya] made.
His thighs became the Vaishya, from his feet the Shudra was produced.

The moon was gendered from his mind, and from his eye the sun had birth;
Indra and Agni from his mouth were born, and Vayu from his breath.

3. Variant spelling of Brahmin, the priestly caste.

Forth from his navel came mid-air; the sky was fashioned from his head;
Earth from his feet, and from his ear the regions. Thus they formed the worlds.

THE UPANISHADS

"In the whole world, there is no study so beautiful and so elevating as the Upanishads. It has been the solace of my life and will be the solace of my death."[4] *This is the way that the great nineteenth-century German philosopher Arthur Schopenhauer paid homage to the sublime ideas that have been animating the Hindu tradition for almost three millennia. In the Upanishads, those majestic "Himalayas of the Soul," we discover the pan-Indian diagnosis of the human condition as trapped in a ceaseless round of death and rebirth* (samsara), *due to the consequences of actions* (karma) *performed in ignorance of the divine ground of all life* (Brahman). *We also hear of the prescription for liberation* (moksha) *from this confining ignorance through each individual's realization of his or her inner spiritual nature, the Universal Self or* Atman, *which is none other than* Brahman.

7. Isa Upanishad: *See All Beings in Your Own Self and Your Self in All Beings*

Behold the universe in the glory of God: and all that lives and moves on earth. Leaving the transient, find joy in the Eternal: set not your heart on another's possessions. . . .

The Spirit, without moving, is swifter than the mind; the senses cannot reach him: He is ever beyond them. Standing still, he overtakes those who run. To the ocean of his being, the spirit of life leads the streams of action.

. . . Who sees all beings in his own Self, and his own Self in all beings, loses all fear.

---

4. I have been unable to trace this particular quotation, but Schopenhauer's profound debt to and respect for the Upanishads is well known.

. . . When a sage sees this great Unity and his Self has become all beings, what delusion and what sorrow can ever be near him?

. . . May life go to immortal life, and the body go to ashes, OM.[5] Oh my soul, remember past strivings, remember! O my soul, remember past strivings, remember!

8. Kena Upanishad: *Brahman, the Spirit: Not What People Here Adore*

What cannot be spoken with words, but that whereby words are spoken: Know that alone to be Brahman, the Spirit; and not what people here adore.

What cannot be thought with the mind, but that whereby the mind can think . . .

What cannot be seen with the eye, but that whereby the eye can see . . .

What cannot be heard with the ear, but that whereby the ear can hear . . .

What cannot be indrawn with breath, but that whereby breath is indrawn: Know that alone to be Brahman, the Spirit; and not what people here adore.

9. Katha Upanishad

a. Nachiketas Seeks Wisdom from the King of Death

The Katha Upanishad contains the famous story of Nachiketas, an earnest young yogi who ventures to the abode of Yama, the God of Death, in order to wrest from him the wisdom of life. Nachiketas arrives while Death is away on business and spends three nights alone in his dwelling. Upon returning, Yama apologizes for the inconvenience and offers Nachiketas three compensatory boons. Nachiketas's first

5. OM is a sacred syllable, the fundamental sound that the Upanishads mysteriously identify with reality itself. See selection no. 11, this chapter.

wish is that his father suffer no anxiety about him and recognize him upon his return. His second wish is to know the secrets of the fire sacrifice. Then Yama tells Nachiketas, "Choose now thy third boon." Nachiketas replies,

When a man dies, this doubt arises: some say "he is" and some say "he is not." Teach me the truth.

Death. Even the gods had this doubt in times of old; for mysterious is the law of life and death. Ask for another boon. Release me from this.

Nachiketas. This doubt indeed arose even to the gods, and you say, O Death, that it is difficult to understand; but no greater teacher than you can explain it, and there is no other boon so great as this.

Death. Take horses and gold and cattle and elephants; choose sons and grandsons that shall live a hundred years. Have vast expanses of land, and live as many years as you desire. Or choose another gift that you think equal to this, and enjoy it with wealth and long life. Be a ruler of this vast earth. I will grant you all your desires.

Ask for any wishes in the world of mortals, however hard to obtain. To attend on you I will give you fair maidens with chariots and musical instruments. But ask me not, Nachiketas, the secrets of death.

Nachiketas. All these pleasures pass away, O End of all! They weaken the power of life. And indeed how short is all life! Keep thy horses and dancing and singing.

Man cannot be satisfied with wealth. Shall we enjoy wealth with you in sight? Shall we live whilst you are in power? I can only ask for the boon I have asked.

When a mortal here on earth has felt his own immortality, could he wish for a long life of pleasures, for the lust of deceitful beauty?

Solve then the doubt as to the great beyond. Grant me the gift that unveils the mystery. This is the only gift Nachiketas can ask. . . .

Death. There is the path of joy, and there is the path of pleasure. Both attract the soul. Who follows the first comes to good; who follows pleasure reaches not the End.

The two paths lie in front of man. Pondering on them, the wise man chooses the path of joy; the fool takes the path of pleasure.

You have pondered, Nachiketas, on pleasures, and you have rejected them. You have not accepted that chain of possessions wherewith men bind themselves and beneath which they sink.

There is the path of wisdom and the path of ignorance. They are far apart and lead to different ends. You are, Nachiketas, a follower of the path of wisdom: many pleasures tempt you not.

Abiding in the midst of ignorance, thinking themselves wise and learned, fools go aimlessly hither and thither, like blind led by the blind.

What lies beyond life shines not to those who are childish, or careless, or deluded by wealth. "This is the only world: there is no other," they say; and thus they go from death to death.

Not many hear of him; and of those not many reach him. Wonderful is he who can teach about him; and wise is he who can be taught. Wonderful is he who knows him when taught.

He cannot be taught by one who has not reached him; and he cannot be reached by much thinking. The way to him is through a Teacher who has seen him: He is higher than the highest thoughts, in truth above all thought.

This sacred knowledge is not attained by reasoning; but it can be given by a true Teacher. As your purpose is steady you have found him. May I find another pupil like you![6]

b. Atman: The Universal Self

In sections b through g Death is the speaker, continuing his teaching to Nachiketas.

Death. Atman, the Spirit of vision, is never born and never dies. Before him there was nothing, and he is ONE for evermore. Never-

6. Some translations suggest "may I *never* find another pupil like you." That is, if all were as wise as Nachiketas, Death would lose its power over human beings.

born and eternal, beyond times gone or to come, he does not die when the body dies.

If the slayer thinks that he kills, and if the slain thinks that he dies, neither knows the ways of truth. The Eternal in man cannot kill: the Eternal in man cannot die.

Concealed in the heart of all beings is the Atman, the Spirit, the Self; smaller than the smallest atom, greater than the vast spaces. The man who surrenders his human will leaves sorrows behind, and beholds the glory of the Atman by the grace of the Creator. . . . Not even through deep knowledge can the Atman be reached, unless evil ways are abandoned, and there is rest in the senses, concentration in the mind and peace in one's heart.

c. The Path to Liberation Is as Narrow as a Razor's Edge

Awake, arise! Strive for the Highest, and be in the Light! Sages say the path is narrow and difficult to tread, narrow as the edge of a razor.

The Atman is beyond sound and form, without touch and taste and perfume. It is eternal, unchangeable, without beginning or end: indeed above reasoning. When consciousness of the Atman manifests itself, man becomes free from the jaws of death.

d. Who Sees the Many and Not the One Wanders On from Death to Death

Who sees the many and not the ONE, wanders on from death to death.

Even by the mind this truth is to be learned: there are not many but only ONE. Who sees variety and not the unity wanders on from death to death. . . .

As water raining on a mountain-ridge runs down the rocks on all sides, so the man who sees variety of things runs after them on all sides.

But as pure water raining on pure water becomes one and the same, so becomes, O Nachiketas, the soul of the sage who knows.

e. Eternal Brahman: Unmanifest Source of All Manifestation

As fire, though one, takes new forms in all things that burn, the Spirit, though one, takes new forms in all things that live. He is within all, and is also outside.

As the wind, though one, takes new forms in whatever it enters, the Spirit, though one, takes new forms in all things that live. He is within all, and is also outside.

As the sun that beholds the world is untouched by earthly impurities, so the Spirit that is in all things is untouched by external sufferings.

There is one Ruler, the Spirit that is in all things, who transforms his own form into many. Only the wise who see him in their souls attain the joy eternal.

He is the Eternal among things that pass away, pure Consciousness of conscious beings, the ONE who fulfills the prayers of the many. Only the wise who see him in their souls attain the peace eternal.

f. Roots Above, Branches Below

The Tree of Eternity has its roots in heaven above and its branches reach down to earth. It is Brahman, pure Spirit, who in truth is called the Immortal. All the worlds rest on that Spirit and beyond him no one can go.

g. Yoga and Immortality

When the five senses and the mind are still, and reason rests in silence, then begins the Path supreme.

This calm steadiness of the senses is called Yoga. Then one should become watchful, because Yoga comes and goes. . . .

When all desires that cling to the heart are surrendered, then a mortal becomes immortal, and even in this world he is one with Brahman.

When all the ties that bind the heart are unloosened, then a mortal becomes immortal. This is the sacred teaching.

. . . And Nachiketas learnt the supreme wisdom, taught by the god of after-life, and he learnt the whole teaching of inner-union, of Yoga. Then he reached Brahman, the Spirit Supreme, and became immortal and pure. So in truth will anyone who knows his Atman, his higher self.

10. Mundaka Upanishad

a. Brahman, the Source and End of All

This is the truth: As from a fire aflame thousands of sparks come forth, even so from the Creator an infinity of beings have life and to him return again.

b. Brahman, the Infinite, Hidden in the Heart

Radiant in his light, yet invisible in the secret place of the heart, the Spirit is the supreme abode wherein dwells all that moves and breathes and sees. Know him as all that is, and all that is not, the end of love-longing beyond understanding, the highest in all beings.

c. Attain That Goal, O My Child!

He is self-luminous and more subtle than the smallest; but in him rest all the worlds and their beings. He is the everlasting Brahman, and he is life and word and mind. He is truth and life immortal. He is the goal to be aimed at: attain that goal, O my son!

Take the great bow of the Upanishads and place in it an arrow sharp with devotion. Draw the bow with concentration on him and hit the center of the mark, the same everlasting spirit.

The bow is the sacred OM,[7] and the arrow is our own soul. Brahman is the mark of the arrow, the aim of the soul. Even as an arrow becomes one with its mark, let the watchful soul be one in him.

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7. See note 5 above and selection 11, this chapter.

In him are woven the sky and the earth and all the regions of the air, and in him rest the mind and all the powers of life. Know him as the ONE and leave aside all other words. He is the bridge of immortality.

Where all the subtle channels of the body meet, like spokes in the center of the wheel, there he moves in the heart and transforms his one form unto many. Upon OM, Atman, your Self, place your meditation. Glory unto you in your far-away journey beyond darkness!

. . . And when he is seen in his immanence and transcendence, then the ties that have bound the heart are unloosened, the doubts of the mind vanish, and the law of Karma works no more.

In the supreme golden chamber is Brahman indivisible and pure. He is the radiant light of all lights, and this knows he who knows Brahman.

There the sun shines not, nor the moon, nor the stars; lightnings shine not there and much less earthly fire. From his light all these give light; and his radiance illumines all creation.

Far spreading before and behind and right and left, and above and below, is Brahman, the Spirit eternal. In truth, Brahman is all.

d. Two Sweet Friends: Individual Soul and Universal Spirit

There are two birds, two sweet friends, who dwell on the self-same tree. The one eats the fruits thereof, and the other looks on in silence.

The first is the human soul who, resting on that tree, though active, feels sad in his unwisdom. But on beholding the power and glory of the higher Spirit [Atman], he becomes free from sorrow.

e. Who Knows Brahman Becomes Brahman

A man whose mind wanders among desires, and is longing for objects of desire, goes again to life and death according to his desires. But he who possesses the End of all longing, and whose self has found fulfillment, even in this life his desires will fade away.

As rivers flowing into the ocean find their final peace and their name and form disappear, even so the wise become free from name and form and enter into the radiance of the Supreme Spirit who is greater than all greatness.

In truth, who knows Brahman becomes Brahman.

11. OM: *The Sound of the Real*

a. From the Katha

I will tell you the Word that all the Vedas glorify, all self-sacrifice expresses, all sacred studies and holy life seek. That word is OM.

That Word is the everlasting Brahman: that Word is the highest End. When that sacred Word is known, all longings are fulfilled.

It is the supreme means of salvation: it is the help supreme.

b. From the Maitri

There are two ways of contemplation of Brahman: in sound and in silence. By sound we go to silence. The sound of Brahman is OM. With OM we go to the End: the silence of Brahman. The End is immortality, union and peace.

Even as a spider reaches the liberty of space by means of its own thread, the man of contemplation by means of OM reaches freedom.

c. From the Chandogya

Even as all leaves come from a stem, all words come from the sound OM. OM is the whole universe. OM is in truth the whole universe.

d. From the Mandukya

OM. This eternal Word is all: what was, what is and what shall be, and what beyond is in eternity. All is OM.

Brahman is all and Atman is Brahman. Atman, the Self, has four conditions.

The first condition is the waking life of outward-moving consciousness, enjoying the seven outer gross elements.

The second condition is the dreaming life of inter-moving consciousness, enjoying the seven subtle inner elements in its own light and solitude.

The third condition is the sleeping life of silent consciousness when a person has no desires and beholds no dreams. That condition of deep sleep is one of oneness, a mass of silent consciousness made of peace and enjoying peace.

. . . The fourth condition is Atman in his own pure state: the awakened life of supreme consciousness. . . .

This Atman is the eternal Word OM. Its three sounds, A, U, and M, are the first three states of consciousness, and these three states are the three sounds.

The first sound A is the first state of waking consciousness, common to all men. . . .

The second sound U is the second state of dreaming consciousness. . . .

The third sound M is the third state of sleeping consciousness.

The word OM as one sound is the fourth state of supreme consciousness. It is beyond the senses and is the end of evolution. It is non-duality and love. He goes with his self to the supreme Self who knows this, who knows this.

12. Svetesvatara Upanishad

a. The Practice of Yoga

With upright body, head, and neck lead the mind and its powers into thy heart; and the OM of Brahman will then be thy boat with which to cross the rivers of fear.

And when the body is in silent steadiness, breathe rhythmically through the nostrils with a peaceful ebbing and flowing of breath. The chariot of mind is drawn by wild horses, and those wild horses have to be tamed.

Find a quiet retreat for the practice of Yoga, sheltered from the wind, level and clean, free from rubbish, smoldering fires, and ug-

liness, and where the sound of waters and the beauty of the place help thought and contemplation. . . .

The first fruits of the practice of Yoga are: health, little waste matter, and a clear complexion; lightness of the body, a pleasant scent, and a sweet voice; and an absence of greedy desires.

Even as a mirror of gold, covered by dust, when cleaned well shines again in full splendor, when a man has seen the Truth of the Spirit he is one with him, the aim of his life is fulfilled and he is ever beyond sorrow.

Then the soul of man becomes a lamp by which he finds the Truth of Brahman. Then he sees God, pure, never-born, everlasting; and when he sees God he is free from all bondage.

b. The Transmigration of the Soul

The soul is born and unfolds in a body, with dreams and desires and the food of life. And then it is reborn in new bodies, in accordance with its former works.

The quality of the soul determines its future body: earthly or airy, heavy or light. Its thoughts and its actions can lead it to freedom, or lead it to bondage, in life after life.

But there is the God of forms Infinite, and when a man knows God he is free from all bondage. . . .

He is an incorporeal Spirit, but he can be seen by a heart which is pure. . . . He is God, the God of love, and when a man knows him then he leaves behind his bodies of transmigration.

c. Refuge in the Silence of Eternity

He is the never-created Creator of all: he knows all, He is pure consciousness, the creator of all time. . . . From him comes the transmigration of life and liberation: bondage in time and freedom in Eternity.

. . . I go for refuge to God who is ONE in the silence of Eternity, pure radiance of beauty and perfection, in whom we find our peace. He is the bridge supreme which leads to immortality, and the Spirit of fire which burns the dross of lower life.

If ever for man it were possible to fold the tent of the sky, in that day he might be able to end his sorrow without the help of God.

13. Maitri Upanishad: *Aphorisms on the Transformation of Mind*

Even as fire without fuel finds peace in its resting-place, when thoughts become silence the soul finds peace in its own source.

And when a mind which longs for truth finds the peace of its own source, then those false inclinations cease which were the result of former actions done in the delusion of the senses.

Samsara, the transmigration of life, takes place in one's own mind. Let one therefore keep the mind pure, for what a man thinks that he becomes: this is a mystery of Eternity.

If men thought of God as much as they think of the world, who would not attain liberation?

When the mind is silent, beyond weakness or non-concentration, then it can enter into a world which is far beyond the mind: the highest End.

The mind should be kept in the heart as long as it has not reached the Highest End. This is wisdom, and this is liberation. Everything else is only words.

Words cannot describe the joy of the soul whose impurities are cleansed in deep contemplation—who is one with his Atman, his own Spirit. Only those who feel this joy know what it is.

Even as water becomes one with water, fire with fire, and air with air, so the mind becomes one with the Infinite Mind and thus attains final freedom.

Mind is indeed the source of bondage and also the source of liberation. To be bound to things of this world: this is bondage. To be free from them: this is liberation.

14. Taittiriya Upanishad

a. From Joy All Beings Have Come, Unto Joy They All Return

Joy comes from God. Who could live and who could breathe if the joy of Brahman filled not the universe?

Once Bhrigu Baruni went to his father Varuna and said: "Father, explain to me the mystery of Brahman."

Then his father spoke to him of the food of the earth, of the breath of life, of the one who sees, of the one who hears, of the mind that knows, and of the one who speaks. And he further said to him, "seek to know him from whom all beings have come, by whom they all live, and unto whom they all return. He is Brahman."

So Bhrigu went and practiced *tapas,* spiritual prayer.

Then he thought that Brahman was the food of the earth. . . .

Then he thought that Brahman was life. . . .

Then he thought that Brahman was mind. . . .

Then he thought that Brahman was reason. . . .

Then he saw that Brahman is joy: for FROM JOY ALL BEINGS HAVE COME, BY JOY THEY ALL LIVE, AND UNTO JOY THEY ALL RETURN.

b. I Am Food!

Oh, the wonder of joy!

I am the food of life, and I am he who eats the food of life: I am the two in ONE.

I am the first-born of the world of truth, born before the gods, born in the center of immortality.

He who gives me is my salvation.

I am that food which eats the eater of food.

15. Chandogya Upanishad: Thou Art That

There is a light that shines beyond all things on earth, beyond us all, beyond the heavens, beyond the highest, the very highest heavens. This is the Light that shines in our heart.

OM. There lived once a boy, Svetaketu Aruneya by name. One day his father spoke to him in this way: "Svetaketu, go and become a student of sacred wisdom. There is no one in our family who has

not studied the holy Vedas and who might only be given the name of Brahman[8] by courtesy."

The boy left at the age of twelve, and, having learnt the Vedas, he returned home at the age of twenty-four, very proud of his learning and having a great opinion of himself.

His father, observing this, said to him: "Svetaketu, my boy, you seem to have a great opinion of yourself, you think you are learned, and you are proud. Have you asked for that knowledge whereby what is not heard is heard, what is not thought is thought, and what is not known is known?"

"What is that knowledge, father?" asked Svetaketu.

"[By] knowing a lump of clay, my son, all that is clay can be known, since any differences are only words and the reality is clay;

"[And] by knowing a piece of gold all that is gold can be known, since any differences are only words and the reality is only gold. . . ."

Svetaketu said: "Certainly my honored masters knew not this themselves. If they had known, why would they not have told me? Explain this to me, father."

"So be it, my child. Bring me a fruit from this banyan tree."

"Here it is, father."

"Break it."

"It is broken, Sir."

"What do you see in it?"

"Very small seeds, Sir."

"Break one of them, my son."

"It is broken, Sir."

"What do you see in it?"

"Nothing at all, Sir."

Then his father spoke to him: "My son, from the very essence in the seed which you cannot see comes in truth this vast banyan tree.

"Believe me, my son, an invisible and subtle essence is the Spirit of the whole universe. That is reality. That is Atman. THOU ART THAT."

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8. The priestly caste.

"Explain more to me, father," said Svetaketu.

"So be it, my son. Place this salt in water and come to me tomorrow morning."

Svetaketu did as he was commanded, and in the morning his father said to him: "Bring me the salt you put into the water last night."

Svetaketu looked into the water, but could not find it, for it had dissolved.

His father then said, "Taste the water from this side. How is it?"

"It is salt."

"Taste it from the middle. How is it?"

"It is salt."

"Taste it from that side. How is it?"

"It is salt."

"Look for the salt and come again to me."

The son did so, saying: "I cannot see the salt. I only see the water."

His father then said: "In the same way, O my son, you cannot see the Spirit. But in truth he is here.

"An invisible but subtle essence is the Spirit of the whole universe. That is Reality. That is Truth. THOU ART THAT."

16. Brihadaranyaka Upanishad: *How Can the Knower Be Known?*

"As when a lump of salt is thrown into water and therein being dissolved it cannot be grasped again, but wherever the water is taken it is found salt, in the same way, O Maitreyi, the supreme Spirit is an ocean of pure consciousness boundless and infinite. Arising out of the elements, into them it returns again: there is no consciousness after death." Thus spoke Yajnavalkya.

Thereupon Maitreyi said: "I am amazed, O my Lord, to hear that after death there is no consciousness."

To this Yajnavalkya replied: "I am not speaking words of amazement; but sufficient for wisdom is what I say.

"For where there seems to be a duality, there one sees another, one hears another, one feels another's perfume, one thinks of another, one knows another. But when all has become Spirit, one's

own Self, how and whom could one see? How and whom could one hear? How and whom could one know? How can one know him who knows all? How can the Knower be known?"

. . . This is the great never-born Spirit of man, never old and immortal. This is the Spirit of the universe, a refuge from all fear.

THE BHAGAVAD GITA

It is difficult to overestimate the esteem in which Hindus hold the Bhagavad Gita. It has been called "the most important, the most influential, the most luminous of all the Hindu scriptures,"[9] *"the most popular book in Hindu religious literature,"*[10] *and the one that "most Hindus regard as containing the essence of the Vedas and the Upanishads."*[11]

The message of the Bhagavad Gita is that each human life has but one ultimate end and purpose: to realize the Eternal Self within and thus to know, finally and fully, the joy of union with God, the Divine Ground of Being (Brahman). Whereas such knowledge was traditionally sought in retreat from the world, the Gita, without omitting that option, teaches that it may be attained in the midst of the world through nonattached action in the context of devotion (bhakti) *to God.*

The setting of the Gita reinforces its message. The Gita forms a minute portion of the longest epic poem in the world, the Mahabharata, which took shape in the centuries between 400 B.C.E. and 400 C.E. The Mahabharata is an account of the origins, the actual course, and the aftermath of a great war between two clans, the Pandavas, on the one side, and their cousins, the evil sons of Dhritarashtra, on the other. The Gita opens on the battlefield where the two vast and powerful armies are arrayed. There is no doubt that it is going to be a bloodbath and, worse, among blood relatives. Profoundly disturbed by this prospect is the saintly warrior Arjuna, whose task it is to lead the righteous Pandava clan into battle. Tormented, Arjuna begs help from the Divine Lord, Krishna, who, in human form, stands beside Arjuna in his char-

9. R. C. Zaehner, *Hinduism* (London: Oxford Univ. Press, 1962), 10.
10. Swami Prabhavananda and Christopher Isherwood, trans., *The Song of God: Bhagavad Gita* (New York: New American Library, 1944), 28.
11. John Koller, *The Indian Way* (New York: Macmillan, 1982), 188.

iot. Faced on the one hand with social duty as a warrior to protect his family from evil aggression, and on the other hand with the spiritual duty of nonviolence, Arjuna confesses his confusion to Lord Krishna:

17. Arjuna's Distress

Krishna, Krishna,
Now as I look on
These my kinsmen
Arrayed for battle,
My limbs are weakened,
My mouth is parching,
My body trembles,
My hair stands upright,
My skin seems burning,
The bow Gandiva
Slips from my hand,
My brain is whirling
Round and round,
I can stand no longer:
Krishna, I see such
Omens of evil!
What can we hope from
This killing of kinsmen?

. . . Knower of all things,
Though they should slay me
How could I harm them?
I cannot wish it:
Never, never,
Not though it won me
The throne of the three worlds;
How much the less for
Earthly lordship!

Krishna, hearing
The prayers of all men,
Tell me how can

We hope to be happy
Slaying the sons
Of Dhritarashtra?
Evil they may be,
Worst of the wicked,
Yet if we kill them
Our sin is greater.
How could we dare spill
The blood that unites us?
Where is the joy in
The killing of kinsmen?

Foul their hearts are
With greed, and blinded:
They see no evil
In breaking of blood-bonds,
See no sin
In treason to comrades.
But we, clear-sighted,
Scanning the ruin
Of families scattered,
Should we not shun
This crime, O Krishna?

. . . What is this crime
I am planning, O Krishna?
Murder most hateful,
Murder of brothers! Am I indeed
So greedy for greatness?

Rather than this
Let the evil children
of Dhritarashtra
Come with their weapons
Against me in battle:
I shall not struggle,
I shall not strike them.

Now let them kill me,
That will be better.

18. Krishna's Response: *Understand the True Nature of Existence*

a. Shake Off This Cowardice!

Krishna begins his response to Arjuna with a surprising rebuke:

Arjuna, is this hour of battle the time for scruples and fancies? Are they worthy of you, who seek enlightenment? Any brave man who merely hopes for fame or heaven would despise them.

What is this weakness? It is beneath you. Is it for nothing men call you the foe-consumer? Shake off this cowardice, Arjuna. Stand up.

b. The Real Cannot Suffer Death

Krishna continues:

Your words are wise, Arjuna, but your sorrow is for nothing. The truly wise mourn neither for the living nor for the dead.

There never was a time when I did not exist, nor you, nor any of these kings. Nor is there any future in which we shall cease to be.

Just as the dweller in this body passes through childhood, youth and old age, so at death he merely passes into another kind of body. The wise are not deceived by that.

Feelings of heat and cold, pleasure and pain, are caused by the contact of the senses with their objects. They come and they go, never lasting long. You must accept them.

A serene spirit accepts pleasure and pain with an even mind, and is unmoved by either. He alone is worthy of immortality.

That which is non-existent can never come into being, and that which is can never cease to be. Those who have known the inmost Reality know also the nature of *is* and *is not*.

That Reality which pervades the universe is indestructible. No one has power to change the Changeless.

Bodies are said to die, but That which possesses the body is eternal. It cannot be limited, or destroyed. Therefore you must fight.

c. Krishna Teaches About the Atman, the Universal Self

Some say this Atman
Is slain, and others
Call It the slayer:
They know nothing.
How can It slay
Or who shall slay it?

Know this Atman
Unborn, undying,
Never ceasing,
Never beginning,
Deathless, birthless,
Unchanging for ever.
How can it die
The death of the body?

Knowing it birthless,
Knowing it deathless,
Knowing it endless,
For ever unchanging,
Dream not the power
Is yours to command it.

Worn-out garments
Are shed by the body:
Worn-out bodies
Are shed by the dweller
Within the body.
New bodies are donned
By the dweller, like garments.

. . . Death is certain for the born. Rebirth is certain for the dead. You should not grieve for what is unavoidable.

Before birth, beings are not manifest to our human senses. In the interim between birth and death, they are manifest. At death

they return to the unmanifest again. What is there in all this to grieve over?

19. The Illumined Person

Arjuna now asks Krishna to describe those who know. "In what manner does an illumined soul live in the world?" he asks. Krishna replies:

Not shaken by adversity,
Not hankering after happiness:
Free from fear, free from anger,
Free from the things of desire.
I call him a seer, and illumined.

The bonds of his flesh are broken.
He is lucky, and does not rejoice:
He is unlucky, and does not weep.
I call him illumined.

The tortoise can draw in his legs:
The seer can draw in his senses.
I call him illumined.

The abstinent run away from what they desire
But carry their desires with them:
When a man enters Reality,
He leaves his desires behind him.

Even a mind that knows the path
Can be dragged from the path:
The senses are so unruly.
But he controls the senses
And recollects the mind
And fixes it on me.
I call him illumined.

Thinking about sense-objects
Will attach you to sense-objects;
Grow attached, and you become addicted;
Thwart your addiction, it turns to anger;

Be angry, and you confuse your mind;
Confuse your mind, you forget the lesson of experience;
Forget experience, you lose discrimination;
Lose discrimination, and you miss life's
only purpose.

When he has no lust, no hatred,
A man walks safely among the things of lust and hatred.
To obey the Atman
Is his peaceful joy:
Sorrow melts
Into that clear peace:
His quiet mind
Is soon established in peace.

The uncontrolled mind
Does not guess that the Atman is present:
How can it meditate?
Without meditation, where is peace?
Without peace, where is happiness?

. . . Water flows continually into the ocean
But the ocean is never disturbed:
Desire flows into the mind of the seer
But he is never disturbed.
The seer knows peace:
The man who stirs up his own lusts
Can never know peace.
He knows peace who has forgotten desire.
He lives without craving:
Free from ego, free from pride.

This is a statement of enlightenment in Brahman:
A man does not fall back from it
Into delusion.
Even at the moment of death
He is alive in that enlightenment:
Brahman and he are one.

20. Karma Yoga: *The Great Teaching on Nonattached Action*

Arjuna remains confused. Krishna has told him to act, *but according to traditional wisdom, action* (karma) *only begets more of the same, leading to further bondage. Now Krishna explains* karma yoga, *the yoga whereby, in the very midst of action, one may be free from further bondage to its consequences. For the spiritual problem—as Krishna points out in the first verses below—is not action itself. Rather it is* how *one acts, the quality of mind with which one acts. If one identifies with one's actions, desiring certain results, one is bound to that action-pattern and doomed to rebirth. However, if one acts earnestly but without attachment to results, performing every action as an offering to God, knowing that God alone is the only Actor, one proceeds on the path to liberation.* Karma yoga *is perhaps the central teaching of the Bhagavad Gita.*

a. Act Without Seeking the Fruits of Action

[Krishna:]

You have the right to work, but for the work's sake only. You have no right to the fruits of work. Desire for the fruits of work must never be your motive in working. Never give way to laziness, either.

Perform every action with your heart fixed on the Supreme Lord. Renounce attachment to the fruits. Be even-tempered in success and failure; for it is this evenness of temper which is meant by yoga.

Work done with anxiety about results is far inferior to work done without such anxiety, in the calm of self-surrender. Seek refuge in the knowledge of Brahman. They who work selfishly for results are miserable.

In the calm of self-surrender you can free yourself from the bondage of virtue and vice during this very life. Devote yourself to Brahman. To unite the heart with Brahman and then to act: that is the secret of non-attached work. In the calm of self-surrender, the seers renounce the fruits of their actions, and so reach enlightenment. Then they are free from the bondage of rebirth, and pass to that state which is beyond all evil.

When your intellect has cleared itself of its delusions, you will become indifferent to the results of all action, present or future. At present, your intellect is bewildered by conflicting interpretations of the scriptures. When it can rest, steady and undistracted, in contemplation of the Atman, then you will reach union with the Atman.

b. Inaction Is Impossible: Act Without Anxiety About Results

[Krishna continues:]

I have already told you that, in this world, aspirants may find enlightenment by two different paths. For the contemplative is the path of knowledge: for the active is the path of selfless action.

Freedom of activity is never achieved by abstaining from action. Nobody can become perfect by merely ceasing to act. In fact, nobody can ever rest from his activity even for a moment. . . . The world is imprisoned in its own activity, except where actions are performed as worship of God. Therefore you must perform every action sacramentally, and be free from all attachments to results.

c. Do Your Duty Always but Without Attachment

Do your duty, always; but without attachment. That is how a man reaches the ultimate Truth: by working without anxiety about results.

d. Without Devotion to God, Human Beings Are Enslaved by Their Own Actions

When the heart is made pure by that yoga,
When the body is obedient,
When the senses are mastered,
When man knows that his Atman
Is the Atman in all creatures,
Then let him act,
Untainted by action.

The illumined soul
Whose heart is Brahman's heart

Thinks always: "I am doing nothing."
No matter what he sees,
Hears, touches, smells, eats;
No matter whether he is moving,
Sleeping, breathing, speaking,
Excreting or grasping something with his hand,
Or opening his eyes,
Or closing his eyes:
This he knows always:
"I am not seeing, I am not hearing:
It is the senses that see and hear
And touch the things of the senses."

He puts aside desire,
Offering the act to Brahman.
The lotus leaf rests unwetted on water:
He rests on action, untouched by action.

To the follower of the yoga of action,
The body and the mind,
The sense-organs and the intellect
Are instruments only:
He knows himself other than the instrument.
And thus his heart grows pure.

United with Brahman,
Cut free from the fruit of the act,
A man finds peace
In the work of the spirit.
Without Brahman,
Man is a prisoner,
Enslaved by action,
Dragged onward by desire.

e. The Human Will Is the Atman's Friend . . . and Its Enemy

Man's will is the only
Friend of the Atman:

His will is also
The Atman's enemy.

f. Slash Delusion to Pieces: Take Your Stand in Karma Yoga

When a man can act without desire,
Through practice of yoga;
When his doubts are torn to shreds
Because he knows Brahman;
When his heart is poised
In the being of the Atman
No bonds can bind him.

Still I can see it:
A doubt that lingers
Deep in your heart
Brought forth by delusion.
You doubt the truth
Of the living Atman.

Where is your sword
Discrimination?
Draw it and slash
Delusion to pieces.
Then arise
O son of Bharata:
Take your stand
In Karma Yoga.

21. Taming the Mind: *The Yoga of Meditation*

Hinduism recognizes four classes of yoga or methods of self-transformation: the yoga of action (karma), *the yoga of devotion* (bhakti), *the yoga of knowledge* (jnana), *and the yoga of meditation* (raja yoga). *Here Krishna teaches Arjuna about the taming of the mind through meditation. The original order of the verses has been transposed.*

a. The Wind Is No Wilder

[Arjuna speaks:]

Krishna, you describe this yoga as a life of union with Brahman. But I do not see how this can be permanent. The mind is so very restless.

Restless man's mind is,
So strongly shaken
In the grip of the senses:
Gross and grown hard
With stubborn desire
For what is worldly.
How shall he tame it?
Truly, I think
The wind is no wilder.

b. Concentration

The yogi should retire into a solitary place. . . .

The place where he sits should be firm, neither too high nor too low, and situated in a clean spot. . . .

His posture will be motionless, with the body, head and neck held erect, and the vision indrawn. . . .

Yoga is not for the man who overeats, or for him who fasts excessively. It is not for him who sleeps too much, or for the keeper of exaggerated vigils. Let a man be moderate in his eating and his recreation, moderately active, moderate in sleep and in wakefulness. He will find that yoga takes away all his unhappiness.

When can a man be said to have achieved union with Brahman? When his mind is under perfect control and freed from all desires, so that he becomes absorbed in the Atman, and nothing else. "The light of a lamp does not flicker in a windless place": that is the simile which describes a yogi of one-pointed mind, who meditates upon the Atman.

c. The Fruit of Meditation

Utterly quiet,
Made clean of passion,

The mind of the yogi
Knows that Brahman,
His bliss is the highest.

. . . His heart is with Brahman,
His eye in all things
Sees only Brahman
Equally present,
Knows his own Atman
In every creature,
And all creation
Within that Atman.

. . . Who burns with the bliss
And suffers every sorrow
Of every creature
Within his own heart,
Making his own
Each bliss and each sorrow:
Him I hold highest
Of all the yogis.

22. Krishna Reveals His Divine Form

In chapter eleven of the Gita, Arjuna asks Krishna, who has been standing beside him in human form during this teaching, to reveal himself in his true divine nature. Arjuna is not prepared for the awesome cosmic spectacle that unfolds. It is one of the great theophanies in world religious literature:

a. The Theophany: "Fiery-Faced You Blast the World to Ashes"

[Krishna to Arjuna:]

O conqueror of sloth, this very day you shall behold the whole universe with all things animate and inert made one within this body of mine. And whatever else you desire to see, that you shall see also.

But you cannot see me thus with those human eyes. Therefore, I give you divine sight.

Behold—this is my yoga power.

[Sanjaya, the narrator:]

. . . When he had spoken these words, Sri Krishna, master of all yogis, revealed to Arjuna his transcendent, divine Form, speaking from innumerable mouths, seeing with myriad eyes, of many marvelous aspects, adorned with countless divine ornaments, brandishing all kinds of heavenly weapons, wearing celestial garlands and the raiment of paradise, anointed with perfumes of heavenly fragrance, full of revelations, resplendent, boundless, of ubiquitous regard.

Suppose a thousand suns should rise together into the sky: such is the glory of the Shape of Infinite God.

Then the son of Pandu [Arjuna] beheld the entire universe, in all its multitudinous diversity, lodged as one being within the body of the God of gods.

And then was Arjuna, that lord of mighty riches, overcome with wonder. His hair stood erect. He bowed low before God in adoration, and clasped his hands, and spoke:

[Arjuna:]

Ah, my God, I see all gods within your body;
Each in his degree, the multitude of creatures;
See Lord Brahma throned upon the lotus;
See all the sages, and the holy serpents.

Universal Form, I see you without limit,
Infinite of arms, eyes, mouths and bellies—
See, and find no end, midst, or beginning.

Crowned with diadems, you wield the mace and discus,
Shining every way—the eyes shrink from your splendor
Brilliant like the sun; like fire, blazing, boundless.

You are all we know, supreme, beyond man's measure,
This world's sure-set plinth and refuge never shaken,
Guardian of eternal law, life's Soul undying.
Birthless, deathless; yours the strength titanic,
Million-armed, the sun and moon your eyeballs,
Fiery-faced, you blast the world to ashes. . . .

b. Krishna: "I Am Come as Time"

I am come as Time, the waster of the peoples,
Ready for that hour that ripens to their ruin.

All these hosts must die; strike, stay your hand
—no matter.
Therefore strike. Win kingdom, wealth and glory.
Arjuna, arise, O ambidextrous bowman.
Seem to slay. By me these men are slain already.

c. Arjuna Awed

Well it is the world delights to do you honor!
At the sight of you, O master of the senses,
Demons scatter every way in terror,
And the hosts of the Siddhas bow adoring.

Mightiest, how should they indeed withhold their homage?
O Prime Cause of all, even Brahman the Beginner—
Deathless, word's abode, the Lord of devas,
You are what is not, what is, and what transcends them.

You are first and highest in heaven, O ancient Spirit.
It is within you the cosmos rests in safety.
You are known and knower, goal of all our striving.
Endless in your change, you body forth creation.

d. Krishna Calms Arjuna

[Arjuna:]
I have seen what no man ever saw before me:
Deep is my delight, but still my dread is greater.
Show me now your other Form, O Lord, be gracious. . . .

[Sanjaya, the narrator:] Having spoken thus to Arjuna, Krishna appeared in his own shape. The Great-Souled One, assuming once more his mild and pleasing form, brought peace to him in his terror.

[Arjuna:] O Krishna, now I see you in your pleasant human form, I am myself again.

e. The Importance of Devotion (Bhakti) to God

[Krishna:] That Shape of mine which you have seen is very difficult to behold. Even the devas themselves are always longing to see

it. Neither by study of the Vedas, nor by austerities, nor by almsgiving, nor by rituals can I be seen as you have seen me. But by single-minded and intense devotion, that form of mine may be completely known, and seen, and entered into, O Consumer of the foe.

Whosoever works for me alone, makes me his only goal and is devoted to me, free from attachment, and without hatred toward any creature—that man, O Prince, shall enter into me.

23. "Dear to Me"

Krishna tells Arjuna what manner of person is especially dear to him:

A man should not hate any living creature. Let him be friendly and compassionate to all. He must free himself from the delusion of "I" and "mine." He must accept pleasure and pain with equal tranquillity. He must be forgiving, ever-contented, self-controlled, united constantly with me in his meditation. His resolve must be unshakable. He must be dedicated to me in intellect and in mind. Such a devotee is dear to me.

He neither molests his fellow men, nor allows himself to become disturbed by the world. He is no longer swayed by joy and envy, anxiety and fear. Therefore he is dear to me.

He is pure, and independent of the body's desire. He is able to deal with the unexpected: prepared for everything, unperturbed by anything. He is neither vain nor anxious about the results of his actions. Such a devotee is dear to me.

He does not desire or rejoice in what is pleasant. He does not dread what is unpleasant, or grieve over it. He remains unmoved by good or evil fortune. Such a devotee is dear to me.

His attitude is the same toward friend and foe. He is indifferent to honor and insult, heat and cold, pleasure and pain. He is free from attachment. He values praise and blame equally. He can control his speech. He is content with whatever he gets. His home is everywhere and nowhere. His mind is fixed upon me, and his heart is full of devotion. He is dear to me.

This true wisdom I have taught will lead you to immortality. The faithful practice it with devotion, taking me for their highest

aim. To me they surrender heart and mind. They are exceedingly dear to me.

GRACE NOTES: Sayings of Shankara, Ramakrishna, and Ramana Maharshi

Shankara (686–718), Ramakrishna (1836–1886), and Ramana Maharshi (1879–1950), are three of the greatest mystic-sages of the Hindu tradition. They are widely considered to have been jivanmukti, *liberated souls. Of Ramakrishna, who has been given the lion's share of space in this section, Mahatma Gandhi once said, "Ramakrishna's life enables one to see God face to face."*[12]

24. Shankara

a. On The Nonduality of the Real: All of This Really Isn't

Both bondage and liberation are the fictions of our ignorance. They do not really exist in the Atman. Just as a piece of rope remains rope, whether or not we mistake it for a snake. The imagined snake does not really exist in the rope. The Atman is infinite, without parts, beyond action. . . . There is neither birth nor death, neither bound nor aspiring soul, neither liberated soul nor seeker after liberation—this is the ultimate and absolute truth.

b. A Garland of Questions and Answers

Who, in this world, can be called pure?
He whose mind is pure.

Who can be called wise?
He who can discriminate between the real and the unreal.

Who is the greatest hero?
The person who is not terror-stricken by the arrows which shoot from the eyes of a beauty.[13]

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12. Quoted in Les Hixon, *Great Swan* (Boston: Shambhala, 1992), vii.
13. Adapted for gender neutrality.

Who is poor?
He who is not contented.

What rolls quickly away, like drops of water from a lotus leaf?
Youth, wealth and the years of a person's life.

What is hell?
To live in slavery to others.

How is heaven attained?
The attainment of heaven is the freedom from cravings.

What is a person's duty?
To do good to all beings.

What are worthless as soon as they are won?
Honor and fame.

What brings happiness?
The friendship of the holy.

What destroys craving?
Realization of one's true self.

Who are our enemies?
Our sense-organs, when they are uncontrolled.

Who are our friends?
Our sense-organs, when they are controlled.

Who has overcome the world?
He who has conquered his own mind.

25. Ramakrishna

a. Grace

The Winds of God's Grace Are Always Blowing

The winds of God's grace are always blowing; it is for us to raise our sails.[14]

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14. Commonly ascribed to Ramakrishna. I have not been able to locate the direct quotation.

Grace Rains Down Ceaselessly

. . . Awakening is not possible so long as the mind is constantly distracted from Truth by remaining habitually egocentric, by instinctively seeking personal gratification. Divine Grace, the healing and illuminating energy that rains down ceaselessly upon the human mind, heart, and soul, cannot be absorbed or assimilated by the high, rocky hill of personal interest and personal importance. This precious, life-giving water runs off the high ground of ego, without ever penetrating its hard, barren soil.

b. On Truth in the Religions

Insanity: "My Religion Alone Is True"

Mother, Mother, Mother![15] Everyone foolishly assumes that his clock alone tells correct time. Christians claim to possess exclusive truth. . . . Countless varieties of Hindus insist that their sect, no matter how small and insignificant, expresses the ultimate position. Devout Muslims maintain that Koranic revelation supersedes all others. The entire world is being driven insane by this single phrase: "My religion alone is true." O Mother, you have shown me that no clock is entirely accurate. Only the transcendent sun of knowledge remains on time. Who can make a system from Divine Mystery? But if any sincere practitioner, within whatever culture or religion, prays and meditates with great devotion and commitment to Truth alone, Your Grace will flood his mind and heart, O Mother. His particular sacred tradition will be opened and illuminated. He will reach the one goal of spiritual evolution. Mother, Mother, Mother! How I long to pray with sincere Christians in their churches and to bow and prostrate with devoted Muslims in their mosques! All religions are glorious!

Single Obstacle, Single Aim, Many Paths

Obsessive self-awareness, whether collective or individual, is a mere machine, an automatic function. God is the only living presence within us, our only true bliss and freedom. Divine Nature,

15. Ramakrishna often invoked Divine Reality as Mother.

which alone is our ultimate being, has nothing to do with narrow self-interest or limited self-consciousness. Divine Nature can be realized and fully actualized in daily life by sincerely following any number of revealed paths. All the integral transmissions of sacred wisdom and contemplative practice that survive the test of time are true—true in the sense that they function authentically and bear the sweet fruit of sanctity.

All Spiritual Invitations Come from the Same Host

Place your devotion whole-heartedly at the service of the ideal most natural to your being, but know with unwavering certainty that all spiritual ideals are expressions of the same supreme Presence. Do not allow the slightest trace of malice to enter your mind toward any manifestation of God or toward any practitioner who attempts to live in harmony with that Divine Manifestation. Kali, Krishna, Buddha, Christ, Allah—these are all full expressions of the same indivisible Consciousness and Bliss. These are revelatory initiatives of Divine Reality, not manmade notions. Blessed is the soul who has known that all is one, that all jackals howl essentially alike.

c. On Awakening

The Process of Awakening

My dear friend, when you hear one of the glorious Divine Names—be it Allah, Tara, Krishna, or whichever revealed Name is closest to your heart—if tears of ecstasy come spontaneously to your eyes or if the sensation of weeping springs forth secretly in your heart . . . this is authentic confirmation that you are awakening. . . . You will not have to renounce the formalities of religion. Formalities of every kind will simply disappear from your being. . . . Even the Divine Names most intimate to you will eventually disappear, and you will commune directly with the One Reality, which precedes and which emanates all names and forms. You will experience then only a subtle resonance or a delicate radiance.

. . . Gradually yet inexorably, one is drawn into the living heart of worship. Simplification and intensification occur. Finally, the practice of religion merges into the source of religion. One abides

blissfully in the supreme Source, even as this infinite fountain continues to flow with all the precious sacraments, all the powerful forms of worship and meditation ever revealed to humankind.

No Premature Presumption

Yet the authentic practitioner never renounces prematurely the precious disciplines of his tradition—daily prayers, ceremonial worship, study and chanting of scriptures, silent meditation, and selfless service to fulfill the physical and spiritual needs of conscious beings. The genuine aspirant remains in a constant state of inward and outward pilgrimage until actually reaching the one goal of true pilgrims—complete God-consciousness, full awakening as Truth.

Overcoming the Craving for Personal Immortality

The only true sacrifice to offer God, O lovers of God, the only authentic renunciation that can clear away obstacles to spiritual progress, is to abandon once and for all this constant drive for self-perpetuation, this instinctive urge to survive and dominate which manifests in so many subtle and obvious forms—including the obsession with becoming holy or elevated.

Seeing Through the World's Madness

Many people cannot begin to feel the life-giving attraction for Divine Reality until they pass through the painful experiences associated with grasping at habitual enjoyment. This desperate grasping includes selfishly accumulating material wealth, arrogantly cultivating power over others, and welcoming flattery, as well as enjoying absurdly refined comforts and ever more bizarre diversions. We must unequivocally see through this deceptive surface in order to enter the depth of ecstatic Divine Enjoyment.

Recharging Your Battery

To cultivate love for Truth one must occasionally come forth from the conventional environment into spaciousness and clarity. To retire now and then into blessed seclusion, even in one's own house or heart, is necessary—for several hours, for several days, for a month, for a year. Swim peacefully through clear waters of solitude, illuminated by the sunlight of Truth. Then you can return

compassionately to the denser, more obscure realms of social responsibility, without becoming disoriented by them.

Spiritual Maturity

The mature spiritual person, one who is truly awakened, need not remain involved in social responsibilities or religious observances. The sense that one must, or even can, initiate any action begins to disappear as one realizes that only God acts. This realization is the final fruition of all aspirations and disciplines.

Everyone Will Arrive

Everyone will attain God-consciousness and be liberated. Some receive their meal early in the morning, others at noon, still others not until evening. But none will go hungry. Without any exception, all living beings will eventually know their own true nature to be timeless awareness.

d. On the Nonduality of the Real

Absolutely Not Two

My dear formless and nameless friend, the omnipresent process of creation and dissolution, the sheer dynamism of Divine Power, is your blissful Mother. The nameless, formless Reality . . . is precisely the same Reality that you perceive blossoming around you. Brahman is not different from shakti. The perfectly peaceful Absolute is not different from the playful relative universe. They are simply not two realities. Nor are they two dimensions of the same reality. They are not even two perspectives. Not two! Absolutely not two!

What Is Simply Is!

Brahman is a shoreless ocean. Shakti is the omnipresent, interdependent action of its waves. . . . As long as Her inscrutable Will keeps consciousness manifest through the human form, one is tempted to think that there are two realities—the formless God and these confusing mirror images called the universe. But no, my friend, there is no such twoness whatsoever. There is no superknowledge separate from or opposed to ordinary ignorance. There is not day as a reality apart from night. There is only wholeness or

completeness—beyond night or day, beyond ignorance or knowledge, yet containing both, manifesting both. How to describe this dynamic plenitude? Not with words from any scripture or philosophy. What is simply is!

A Case of Mistaken Identity

. . . This same Truth holds for every conscious being. There never is any duality. The principle of awareness, atman, never engages in any activity, although from this pure principle alone, the luminous, transparent, insubstantial universe spontaneously unfolds. When the practitioner is consciously identified, not with any expression of awareness but with the living principle of awareness. . . there remains no sense of intrinsic involvement with polarities such as good and evil, virtue and vice, self and other, existence and nonexistence. However, when one identifies with activity rather than with principle, manifesting an ego that claims to generate various chains of events, then the tensions between polar opposites split that person's consciousness, creating various forms of obvious and subtle suffering.

Nondual Knowledge: Like Calmly Falling from a Tree

Your very life-breath must become the conscious, timeless affirmation of Reality by Reality. SOHAM, SOHAM, I am It, It is I. Only the dualistic imagination perceives some separate practitioner who makes this primordial affirmation. . . . The actual state of nondual knowledge is comparable to falling from a high tree and remaining clearly aware, without tensing a single muscle or feeling the slightest anxiety.

Seeing God Everywhere

After God-realization, which is the conscious union of the manifest with the Unmanifest, the same Reality is experienced as all dimensions of being and also as the dimensionless Ground or Source of Being—the open space of unconditioned awareness. Every conscious being we gaze upon is then perceived to be God. Inanimate structures as well are God. . . . But the most complete Divine Manifestation, surprising as it may seem, is this human reality, this subtle nervous system—a potential expanse of illumination greater

than the physical cosmos and greater then the eternal heavenly realms.

e. The Mystery of Evil

You may ask: "How, then, can we arrive at any explanation of naturally caused misery, human viciousness, pervasive unhappiness?" The answer is that these forms of suffering, which one sincerely struggles to overcome, are experienced by individual awareness but not by the very principle of awareness, which remains ever-free, ever-blissful. There is venom in the snake that may cause others to die or which may be used as a healing medicine, but this substance is neither poison nor medicine to the snake.

26. Ramana Maharshi

a. Why Cover the World with Leather When You Can Wear Shoes?

If the mind is happy, not only the body but the whole world will be happy. So one must find out how to become happy oneself. Wanting to reform the world without discovering one's true self is like trying to cover the whole world with leather to avoid the pain of walking on stones and thorns. It is much simpler to wear shoes.

b. The Point of Religious Practices

We loosely talk of Self-realization, for lack of a better term. But how can one realize that which alone is real? All we need to do is to give up our habit of regarding as real that which is unreal. All religious practices are meant solely to help us do this.

c. On the Nonduality of the Real

Reality Is Always Already Here and Now

There is no greater mystery than this, that we keep seeking reality though in fact we *are* reality. We think that there is something hiding reality and that this must be destroyed before reality is gained. How ridiculous! A day will dawn when you will laugh at all your

past efforts. That which will be on the day you laugh is also here and now.

Nothing but Grace

God's grace is the beginning, the middle and the end. When you pray for God's grace, you are like someone standing neck-deep in water and yet crying for water. It is like saying that someone neck-deep in water feels thirsty, or that a fish in water feels thirsty, or that water feels thirsty.

CHAPTER TWO

Buddhism

Buddhism has been called the Light of Asia. In the 2600 years since that light was kindled in ancient India, it has suffused a wide array of cultures and has been refracted by their palette of indigenous beliefs. Through its many forms the Buddhist tradition has had an incalculably vast influence on the metaphysical imagination, the moral bearing, and the aesthetic sensibility of the diverse peoples of Asia, and in the last hundred years it has shown itself to be potentially as fecund for the West. For two and a half millennia Buddhism has illumined the minds and lightened the hearts of the world's peoples, the sophisticated and simple alike. The source of this remarkable irradiation was a man, Siddhartha Gotama, called the Buddha or Awakened One. There is no better way to begin an understanding of the Buddha and the Dharma (Way of Truth) he taught than with the instructive legend of his life.

THE INSTRUCTIVE LEGEND OF THE BUDDHA'S LIFE

1. His Miraculous Birth

There lived once upon a time a king of the Shakyas, a scion of the solar race, whose name was Shuddhodana. . . . He had a wife . . . who was called Great Maya. These two tasted of love's delights, and one day she conceived the fruit of her womb, but without any defilement. . . . Just before her conception she had a dream. A white elephant seemed to enter her body, but without causing her any pain. . . .

She set her heart on going to Lumbini, a delightful grove. [The newborn babe] came out of his mother's side, without causing her pain or injury. . . . And since he had for many aeons been engaged in the practice of meditation, he now was born in full awareness, and not thoughtless and bewildered as other people are. [He] spoke these words full of meaning for the future: "For enlightenment I was born, for the good of all that lives. This is the last time that I have been born into this world of becoming."

2. The Visit of the Wise Man

Then Asita, the great seer, came to the palace. . . . He knew of the birth of [the Buddha]. . . for in his trance he had perceived the miraculous signs which had attended it. With tears flickering on his eyelashes the seer . . . explained his agitation to the king in these words: "It is not for him that I am perturbed, but I am . . . disappointed for myself. For the time has come when I must pass away, just when he is born who shall discover the extinction of birth, which is so hard to win. Uninterested in worldly affairs he will give up his kingdom. By strenuous efforts he will win that which is truly real. . . . To those who are tormented with pains and hemmed in by their worldly concerns, who are lost in the desert tracks of Samsara, he shall proclaim the path which leads to salvation, as to travellers who have lost their way. Creatures are scorched by the fire of greed. . . . He will refresh them with the

rain of the Dharma, which is copious like the rain from a mighty cloud when the summer's burning heat is over."

3. The Prisoner of Pleasure

Since the king . . . had . . . heard from Asita that the supreme beatitude would be the prince's future goal, he tried to tie him down by sensual pleasures, so that he might not go away into the forest. He selected for him . . . a maiden, Yasodhara by name, chaste and outstanding for her beauty. . . .

The monarch decided that his son must never see anything that could perturb his mind, and he arranged for him to live in the upper storeys of the palace, which was . . . brilliantly white. . . . It contained rooms suited to each season, and the melodious music of the female attendants could be heard in them. . . . Soft music came from gold-edged tambourines which the women tapped with their finger-tips, and they danced as beautifully as the choicest heavenly nymphs. They entertained him with soft words, wanton swayings, sweet laughter, butterfly kisses, and seductive glances. Thus he became a captive of these women who were well versed in the subject of sensuous enjoyment and indefatigable in sexual pleasure. And it did not occur to him to come down. . . .

Yasodhara bore . . . a son, who was named Rahula. . . .

4. The First Three Passing Sights: *Old Age, Disease, and Death*

a. The Prince Ventures Out

In the course of time, . . . feeling like an elephant locked up inside a house, [Siddhartha] set his heart on making a journey outside the palace. The king heard of his plans and arranged a pleasure excursion. . . . He gave orders that all the common folk with any kind of affliction should be kept away from the royal road, because he

feared that they might agitate the prince's sensitive mind. Very gently all cripples were driven away, and all those who were crazy, aged, ailing, and the like, and also all wretched beggars. So the royal highway was supremely magnificent.

b. He Confronts the Inevitability of Decay

But as fate would have it, a bent, toothless, and haggard old man appears on the roadside. Stunned by the sight, Prince Siddhartha asks his charioteer to explain this oddity. The charioteer responds:

"Sweet Prince!
This is no other than an aged man.
Some fourscore years ago his back was straight,
His eye bright, and his body goodly: now
The thievish years have sucked his sap away,
Pillaged his strength and filched his will and wit;
His lamp has lost its oil, the wick burns black;
What life he keeps is one poor lingering spark
Which flickers for the finish: such is age."
. . . Then spake the Prince—
"But shall this come to others, or to all,
Or is it rare that one should be as he?"
"Most noble," answered Channa, "even as he,
Will all these grow if they shall live so long."
"But," quoth the Prince, "if I shall live as long
Shall I be thus; and if Yasodhara
Live fourscore years, is this old age for her. . . ?"
. . . "Yea, great Sir!"
The charioteer replied.

c. The Prince Responds

[The prince:] "So that is how old age destroys indiscriminately the memory, beauty and strength of all! And yet with such a sight before it the world goes on quite unperturbed. Turn round the horses and travel back quickly to our palace! How can I delight to walk about in parks when my heart is full of fear of ageing?" . . . And the prince went back into his palace which now seemed empty to him. . . .

On a second pleasure excursion [he saw] *a man with a diseased body.* When this fact was explained to him, [he] was dismayed and in his compassion he uttered these words in a low voice: "This then is the calamity of disease, which afflicts people! . . . Since I have learnt of the danger of illness, my heart is repelled by pleasures and seems to shrink into itself."

On a third excursion [he saw] a *corpse.* . . . Leaning his shoulder against the top of the chariot rail, he spoke these words in a forceful voice: "This is the end which has been fixed for all, and yet the world forgets its fears and takes no heed! The hearts of men are surely hardened to fears, for they feel quite at ease even while travelling along the road to the next life. Turn back the chariot! This is no time or place for pleasure excursions. . . ."

5. A World on Fire

From then onwards the prince withdrew from contact with the women in the palace, and in answer to the reproaches of Udayin, the king's counsellor, he explained his new attitude in the following words: "It is not that I despise the objects of sense, and I know full well that they make up what we call the 'world,' but when I consider the impermanence of everything in this world, then I can find no delight in it. Yes, if this triad of old age, illness, and death did not exist, then all this loveliness would surely give me great pleasure. [But] the world looks to me as if ablaze with an all-consuming fire. . . ."

6. The Discovery of Meditative Insight

In the hope that a visit to the forest might bring him some peace, he left his palace with the king's consent. . . . His longing . . . carried him deep into the countryside. There he saw soil being plowed. The plows had torn up the sprouting grass . . . and the land was littered with tiny creatures who had been killed. . . . The sight of all this grieved the prince. . . . He observed the plowmen, saw how they suffered from the wind, sun, and dust and how the oxen were worn down by the labour of drawing. . . . He reflected

on the generation and the passing of all living things, and in his distress he said to himself: "How pitiful all this!"

His mind longed for solitude. He withdrew . . . to a solitary spot at the foot of a rose-apple tree. . . . There he sat down, reflected on the origination and passing away of all that lives, and then he worked on his mind in such a way . . . that it became stable and concentrated. When he had won through to mental stability, he was suddenly freed from all desire for sense-objects and from cares of any kind. He had reached the first stage of [absorption], which is calm amidst applied and discursive thinking. . . .

When he thus gained insight . . . he lost at the same moment all self-intoxication, which normally arises from pride in one's own strength, youth, and vitality. He now was neither glad nor grieved; all doubt, lassitude, and sleepiness disappeared; sensuous excitements could no longer influence him; and hatred and contempt for others were far from his mind.

7. The Fourth Passing Sight: *The Religious Mendicant*

. . . He saw . . . a *religious mendicant* [and] asked him: "Tell me who you are," and the answer was: "I am a recluse who has adopted a homeless life to win salvation. . . . I search for that most blessed state in which extinction is unknown. Possessions I have none, no expectations either. Intent on the supreme goal I wander about, accepting alms I may receive."

8. The Great Going Forth

There and then [Siddhartha] made plans to leave his palace for the homeless life. . . . He decided to escape during the night. . . . He descended from the upper part of the palace, looked . . . upon the women lying about in all kinds of disorderly positions, and unhesitatingly went to the stables in the outermost courtyard. He roused Chandaka, the groom, and ordered him to bring the horse Kanthaka.

They rode off, till they came to a hermitage, where the prince took off his jewels, gave them to Chandaka, and dismissed him

with this message to his father . . . : "So that my father's grief may be dispelled, tell him that I have gone to this penance grove for the purpose of putting an end to old age and death, and by no means because I yearn for Paradise, or because I feel no affection for him, or from moody resentment. . . . There is no reason why he should grieve for me. . . . My father will perhaps say that it was too early for me to leave for the forest. But . . . even if affection should prevent me from leaving my kinsfolk just now of my own accord, in due course death would tear us apart, and in that we would have no say. . . . Birds settle on a tree for a while, and then go their separate ways again. The meeting of all living beings must likewise inevitably end in their parting. This world passes away and disappoints the hopes of everlasting attachment. It is therefore unwise to have a sense of ownership for people who are united with us as in a dream—for a short while only and not in fact."

Siddhartha now studies under two of the greatest yogis of the time, Alara Kalama and Uddalaka Ramaputta. But even after mastering the highest contemplative states that they teach, he finds that the spiritual liberation he senses is possible has not yet been attained. He then turns to bodily mortification.

9. The Rejection of Self-Torture as a Way to Liberation

He . . . embarked upon further austerities, and particularly on starvation. In his desire for quietude he emaciated his body for six years and carried out a number of strict methods of fasting. The bulk of his body was greatly reduced by this self-torture, but by way of compensation his psychic powers grew correspondingly more and more. . . .

After a time, however, it became clear to him that . . . self-torture merely wore out his body without any useful result. . . . He reasoned as follows: . . . That method which some time ago I found under the rose-apple tree,[1] that was more certain in its results. But

1. See selection no. 6, above.

those meditations cannot be carried out in this weakened condition; therefore I must take steps to increase again the strength of this body. . . .

Inward calm is needed for success! Inward calm cannot be maintained unless physical strength is constantly and intelligently replenished. Only if the body is reasonably nourished can undue strain on the mind be avoided.

10. The Vow Beneath the Tree

From a compassionate cowherd woman, Siddhartha receives a meal of rice-milk, much offending five companion ascetics who depart in disgust. But Siddhartha, now nourished, positions himself at the foot of a tree, which is soon to become the bodhi tree or tree of enlightenment.

He then adopted the cross-legged posture, which is the best of all because so immovable. . . . And he said to himself: "I shall not change this position so long as I have not done what I set out to do!"

11. The Defeat of Mara

Because the great Sage . . . had made his vow to win emancipation . . . Mara . . . shook with fright. [Mara is] the one who rules events connected with a life of passion . . . who hates the very thought of freedom. He had with him his three sons—Agitation, Mania, and Sullen Pride—and his three daughters—Discontent, Excitement, and Craving. These asked him why he was so disconcerted in his mind. And he replied to them in these words: "Look over there at that sage, clad in the armor of determination. He has sat down with the firm intention of conquering my realm. . . ."

Mara's sons and daughters invade Siddhartha's mind, attempting to move him to terror or lust, but he remains calm, unshaken by fear or desire.

Mara could achieve nothing against the Bodhisattva,[2] and he and his army were defeated, . . . their elation gone, their toil ren-

2. Literally, "wisdom-being," the term refers to one who is on the way to becoming a Buddha. See selection 39, below.

dered fruitless. . . . The great seer, free from the dust of passion, victorious over darkness' gloom, had vanquished him.

12. The Realization of Nibbana (Nirvana)

Nibbana is often considered the ultimate goal of Buddhist endeavor. Its attainment removes the mind's last traces of craving and aversion and frees it fully and finally from the round of rebirth. See selection 34, this chapter.

a. The Progress of Insight

Now that he had defeated Mara's violence by his firmness and calm, the Bodhisattva . . . put himself into trance, intent on discerning both the ultimate reality of things and the final goal of existence. . . .

In the *first watch* of the night he recollected the successive series of his former births. "There was I so and so; that was my name; deceased from there I came here"—in this way he remembered thousands of births, as though living them over again. When he had recalled his own births and deaths . . . the Sage turned his compassionate mind towards other living beings, and he thought to himself: "Again and again they must leave the people they regard as their own, and must go elsewhere, and that without ever stopping. Surely this world is unprotected and helpless, and like a wheel it turns round and round."

. . . In the *second watch* of the night . . . he looked upon the entire world as though reflected in a spotless mirror. He saw that the decease and rebirth of beings depend on whether they have done superior and inferior deeds. . . .

Then as the *third watch* of that night drew on [he] turned his meditation to the real and essential nature of this world: "Alas, living beings wear themselves out in vain! Over and over again they are born, they age, die, pass on to a new life, and are reborn!" He then surveyed the twelve links of conditioned co-production.[3]

3. Or "dependent origination." See 29, below.

When the great seer had comprehended that where there is no ignorance whatever, there also the karma-formations are stopped —then he had achieved a correct knowledge of all there is to be known, and he stood out in the world as a Buddha. He passed through the eight stages of transic insight, and quickly reached their highest point. From the summit of the world downwards he could detect no self anywhere. Like the fire, when its fuel is burnt up, he became tranquil. He had reached perfection, and he thought to himself: "This is the authentic Way on which in the past so many great seers . . . have travelled on to ultimate and real truth. And now I have obtained it!"

At that moment, in the *fourth watch* of the night . . . pleasant breezes blew softly, rain fell from a cloudless sky, flowers and fruits dropped from the trees out of season—in an effort, as it were, to show reverence for him.

b. The Buddha Rejoices

It is said that at this moment the Buddha uttered the following paean of joy:

Through many a birth I wandered in this world,
Seeking in vain the builder of this house.
Unfulfilling it is to be born again and again.
O housemaker! Now I have seen you!
You shall build no more houses for me!
All your beams are broken,
Your ridgepole is shattered.
My mind is freed from all past conditionings,
And craves the future no longer.

c. In Praise of Liberty

I, Buddha, who wept with all my brother's tears,
Whose heart was broken by a whole world's woe,
Laugh and am glad, for there is Liberty!
Ho! ye who suffer! know
Ye suffer from yourselves. None else compels
None other holds you that ye live and die,

And whirl upon the wheel, and hug and kiss
Its spokes of agony.

13. After Hesitating, the Buddha Decides to Teach

a. The Hesitation

For seven days he dwelt there—his body gave him no trouble, his eyes never closed, and he looked into his own mind. He thought: "Here I have found freedom," and he knew that the longings of his heart had at last come to fulfillment. . . . He surveyed the world with his Buddha-eye, intent on giving it peace. When, however, he saw on the one side the world lost in low views and confused efforts, thickly covered with the dirt of passions, and saw on the other side the exceeding subtlety of the Dharma of emancipation, he felt inclined to take no action. But when he weighed up the significance of the pledge to enlighten all beings he had taken in the past, he became again more favorable to the idea of proclaiming the path to Peace.

b. The Buddha's Decision

[And he resolved:] Yet there are beings whose eyes are only a little covered with dust: they will understand the truth.

14. The Buddha's First Encounter

He had fulfilled his task, and now, calm and majestic, went on alone. . . . A mendicant . . . saw him on the road and in wonderment . . . said to him: "The senses of others are restless like horses, but yours have been tamed. Who then is your teacher?". . . But he replied: "No teacher have I. . . . Quite by myself, you see, have I the Dharma won. . . . That is the reason I am a Buddha. . . . I am now on my way to Varanasi. . . . There shall I beat the deathless Dharma's drum, unmoved by pride, untempted by renown. Having myself crossed the ocean of suffering, I must help others to cross it. Freed myself, I must set others free. . . ."

Thus begun, the Buddha's teaching career spans the next forty-five years. The content of that teaching will be outlined below, under "Core Doctrines." We close this section with accounts of the Buddha's final hours and last words.

15. "My Death Is an Occasion for Joy"

He then went to Kushinagara, bathed in the river, and gave this order to Ānanda: "Arrange a couch for me between those twin Sal trees! In the course of the night the Tathāgata[4] will enter [final] Nirvana!" . . . Go and tell the Mallas [a clan of that vicinity] about it. For they will regret it later on if they did not now witness the [final] Nirvana. . . ."

The Mallas, their faces covered with tears, came along to see the Sage. They paid homage to Him, and then, anguish in their mind, stood around Him. And the Sage spoke to them as follows: "In the hour of joy it is not proper to grieve. Your despair is quite inappropriate, and you should regain your composure! The goal, so hard to win . . . now at last is no longer far away. When that is won . . . how is there room for grief then in your minds? . . . At the time I won enlightenment, I got rid of the causes of becoming. . . . Now the hour comes near when I get rid also of this body, the dwelling place of the acts accumulated in the past. Now at last this body, which harbours so much ill, is on its way out. . . . Now that at last I emerge from the vast and endless suffering—is that the time for you to grieve?

"It is indeed a fact that salvation cannot come from the mere sight of Me. It demands strenuous efforts in the practice of Yoga. . . . A man must take medicine to be cured; the mere sight of the physician is not enough. . . . Therefore be energetic, persevere, and try to control your minds! Do good deeds, and try to win mindfulness!"

. . . But still the tears continued to pour from their eyes. . . .

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4. Another name for the Buddha, meaning "one who has thus gone."

16. The Buddha's Final Instructions

a. Nothing Held Back

The Venerable Ānanda went up to him, paid his respects, sat down to one side and spoke to the Lord thus: "[I am] a little comforted by the thought that the Lord would not pass away until he had left his instructions concerning the Order."

"What, Ānanda! Does the Order expect that of me? I have taught the truth without making any distinction between exoteric and esoteric doctrines; for with the Tathāgata there is no such thing as the closed fist of the teacher who keeps some things back."

b. Let My Teaching Be Your Refuge

You might think: "Gone is the doctrine of our master. We have Master no more." But thus you should not think; for the Law (*dhamma*) and the Discipline which I have taught you will after my death be your master.

The Law be your isle,
The Law be your refuge
Look for no other refuge!

c. "Be Your Own Lamps"

So, Ānanda, you must be your own lamps, be your own refuges. . . . Hold firm to the truth as a lamp and a refuge and do not look for refuge to anything besides yourselves. A monk becomes his own lamp by continually looking on his body, feelings, perceptions, moods and ideas in such a manner that he conquers the cravings and depressions of ordinary persons and is always diligent, self-possessed and collected in mind. Whoever among my monks does this, either now or when I am dead, if he is anxious to learn, will reach the summit.

d. The Mission: For the Happiness of Many

Go your ways, oh monks, for the benefit of many, for the happiness of many, out of compassion for the world, for the good, benefit and

happiness of gods and men. Now two should go in the same direction. Teach the Dhamma which is beneficent in the beginning, in the middle, and in the end—both the spirit and the letter of it. Make known your own pure way of life.

17. The Last Words of the Buddha

Impermanent are all formations.
Observe this carefully, constantly.

THE REBEL SAINT: The Buddha's Attitude Toward Authority, Ritual, and Moot Points

The Buddha's pragmatic concern to relieve suffering and his psychological emphasis on self-transformation made him pointedly critical of certain common aspects of religion, including blind reliance on authority, belief in the efficacy of ritual, and windy debate about unanswerable questions.

18. It Is Proper to Doubt: *See for Yourselves*

It is proper . . . to doubt, to be uncertain. . . . Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumour; nor upon what is in a scripture; . . . nor upon the consideration, "The monk is our teacher." [Rather] when you yourselves know: "These things are bad; [when] undertaken and observed, these things lead to harm and ill," abandon them. [Likewise] when you yourselves know: "These things are good; [when] undertaken and observed, these things lead to benefit and happiness," enter on and abide in them.

19. Against Ritual

a. Dubious Efficacy

To seek to win peace through others, as priests or sacrificers, is the same as if a stone were thrown into deep water, and now people,

praying and imploring and folding their hands, came and knelt down all around saying: "Rise, O dear stone! Come to the surface, O dear stone!" But the stone remains at the bottom.

b. Right Action, Not Ritual, Ennobles

If this river . . . were full of water . . . and a man with business on the other side . . . standing on this bank, should invoke the further bank, and say, "Come hither, O further bank! come over to this side!"

Now what think you? Would the further bank . . . by reason of that man's invoking and praying and hoping and praising, come over to this side?

. . . In just the same way . . . do the Brahmans [priestly caste], omitting the practice of those qualities which really make a person [noble] and adopting the practice of those qualities which really make people [ignoble], say thus: "Indra we call upon . . . Brahma we call upon!" [The thought that] they, by reason of their invoking and praying and hoping and praising, would, after death . . . become united with Brahma—verily such a condition of things can in no wise be.

20. Against Wasting Precious Time on Ineluctably Moot Points

a. The Ten Unanswered Questions and the Parable of the Arrow

Now it happened to the venerable Malunkyaputta, being in seclusion and plunged in meditation, that a consideration presented itself to his mind, as follows: "These theories . . . the Blessed One has left unexplained, has set aside and rejected:

that the world is eternal or not
that the world is finite or not
that the soul is one thing and the body another, or not
that the person who has achieved Nirvana exists after death, or does not exist after death, or both, or neither.

. . . And the fact that the Blessed One does not explain them to me does not please me or suit me.

So Malunkyaputta takes himself to the Buddha and addresses these issues to him. The Buddha replies:

It is as if . . . a man had been wounded by an arrow thickly smeared with poison, and his friends and companions, his relatives and kinsfolk, were to procure for him a physician . . . and the sick man were to say, "I will not have this arrow taken out until I have learnt whether the man who wounded me belonged to the warrior caste, or to the Brahmin caste, or to the agricultural caste or to the menial caste."

Or again he were to say, "I will not have this arrow taken out until I have learnt the name of the man who wounded me, and to what clan he belongs."

Or again he were to say, "I will not have this arrow taken out until I have learnt whether the man who wounded me was tall, or short, or of the middle height."

Or again he were to say, "I will not have this arrow taken out until I have learnt whether the man who wounded me was black, or dusky or of a yellow skin."

Or again he were to say, "I will not have this arrow taken out until I have learnt whether the man who wounded me was from this or that village, or town, or city."

Many other possibilities are mentioned.

That man would die, Malunkyaputta, without ever having learned [all] this. . . .

The religious life . . . does not depend on [the answer to these questions].

Accordingly . . . bear always in mind what it is that I have not explained and what it is that I have explained. I have not explained [any of the aforementioned issues].

And what . . . *have* I explained? Misery have I explained; the origin of misery, the cessation of misery, and the path leading to the cessation of misery have I explained.

b. Other Unwise Considerations

And unwisely [an aspirant] considers thus: "Have I been in the past? Or, have I not been in the past? What have I been in the past? How have I been in the past? From what state into what state did I change in the past? —Shall I be in the future? Or shall I not be in the future? What shall I be in the future? How shall I be in the future?. . ."

CORE DOCTRINES: The Four Noble Truths, the Eightfold Path, and Other Basic Buddhist Concepts

21. The Four Noble Truths and the Eightfold Path

From the Buddha's first sermon, "Setting Rolling the Wheel of Truth."

a. The Four Truths

Suffering, as a noble truth, is this: Birth is suffering, ageing is suffering, sickness is suffering, death is suffering, sorrow and . . . pain . . . and despair are suffering, association with the loathed is suffering, dissociation from the loved is suffering, not to get what one wants is suffering—in short suffering is the five [groups] of clinging's objects.[5]

Thus *the origin of suffering,* as a noble truth, is this: It is the craving that produces renewal of being, accompanied by enjoyment and lust—in other words, craving for sensual desires, craving for being, craving for non-being.

Cessation of suffering, as a noble truth, is this: It is remainderless fading and ceasing, . . . letting go and rejecting, of that same craving.

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5. The five *skandhas,* or "groups of existence" that make up a human individual. See no. 27, below.

The way leading to the cessation of suffering, as a noble truth is this: It is simply *the eightfold noble path* [of] *right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.*

b. Their Centrality

As long as the . . . true knowledge and insight as regards these Four Noble Truths was not quite clear in me, so long was I not sure that I had won that supreme Enlightenment. . . . But as soon as the true knowledge and insight as regards these Four Noble Truths had become perfectly clear in me, there arose in me the assurance that I had won that supreme Enlightenment unsurpassed.

22. The Eightfold Path as the Middle Way

Also from the Buddha's first sermon, "Setting Rolling the Wheel of Truth":

Monks, these two extremes ought not to be cultivated by one gone-forth from the home-life. What are the two? There is . . . indulgence . . . in the objects of sensual desire, which is inferior, low, vulgar, ignoble, and leads to no good; and there is devotion to self-torment, which is painful, ignoble, and leads to no good.

The middle way . . . avoids both these extremes; it gives vision, it gives knowledge, and it leads to peace, to direct acquaintance to nibbāna. And what is that middle way? It is simply the noble eightfold path. . . . [See 21a.]

23. Karma

a. Volition

It is volition that I call "karma." Having willed, one [then] acts by body, speech, and mind.

b. Deeds

All beings are the owners of their deeds (karma), the heirs of their deeds; their deeds are the womb from which they sprang. . . . Whatever deeds they do—good or evil—of such they will be the heirs.

c. Ignorance and Craving

Truly, because beings, obstructed by ignorance and ensnared by craving, seek ever fresh delight, fresh rebirth continually comes to be.

24. The Three Poisons: *Greed, Hatred, Delusion*

And the action . . . that is done out of greed, hatred and delusion, . . . wherever this action ripens there one experiences the fruits of this action, be it in this life, or the next life, or in some future life. . . .

25. Samsara

a. Its Inconceivable Beginnings

Inconceivable is the beginning of this Samsara; not to be discovered is any first beginning of beings, who obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths.

b. The Tears Shed on This Long Way

Which do you think is more: the flood of tears, which weeping and wailing you have shed upon this long way—hurrying and hastening through this round of rebirths, united with the undesired, separated from the desired—this, or the waters of the four oceans?

Long have you suffered the death of father and mother, of sons, daughters, brothers and sisters. And whilst you were thus suffering, you have indeed shed more tears upon this long way than there is water in the four oceans.

26. The Three Marks of Existence

All formations are impermanent [*anicca*]; all formations are subject to suffering [*dukkha*]; all formations are "without a self" [*anatta*].

27. The Five *Skandhas* or Groups of Existence

The skandhas *are the Buddha's fivefold classification of the physical and mental factors comprising reality; unreflective persons mistake the local interaction of these factors for an ego or personality.*

And what, in brief, are the Five Groups of Existence? They are materiality, sensation, perception, moods and thoughts.[6]

28. *Anatta* or Without-a-Self

Anatta *is a fundamental Buddhist doctrine. It suggests that just as what we designate by the name* car *has no existence apart from axle, wheels, shaft, motor, and so on, that which we conventionally designate* person *or "I" is nothing but a continually shifting combination of impersonal physical and mental phenomena.*

Suppose a person who was not blind beheld the many bubbles on the Ganges as they drove along. . . . After he had carefully watched them and examined them they would appear to him empty, unreal and unsubstantial. In exactly the same way does the student of the Buddha behold all corporeal phenomena, sensations, perceptions, moods, and thoughts. . . . He watches them, examines them care-

6. Adapted; my source uses the terms *corporeality, feeling, perception, mental formations,* and *consciousness.*

fully; and, after carefully examining them, they appear to him empty, void and without a self.

29. Dependent Origination

The doctrine of dependent origination is the counterpart of the anatta doctrine. Because all processes are empty-of-self, they cocondition and codetermine each other. Accordingly, reality is a vast field of mutually conditioning events.

a. The Buddha on the Centrality of Dependent Origination

Who sees Dependent Origination sees the Dhamma[7]; who sees the Dhamma sees Dependent Origination.

b. The Basic Formula

This body, monks, is not yours, nor does it belong to others. It should be regarded [as the product of] former karma, effected through what has been willed and felt. In regard to it, the [wise person] reflects on Dependent Origination itself: If this is, that comes to be; from the arising of this, that arises; if this is not, that does not come to be; from the stopping of this, that is stopped.

c. The Twelve Links of the Chain of Dependent Origination

Conditioned by ignorance are the karma-formations; conditioned by the karma-formations is consciousness; conditioned by consciousness is mind-and-body; conditioned by mind-and-body are the six sense-fields[8]; conditioned by the six sense-fields is sense impression; conditioned by sense-impression is feeling; conditioned by feeling is craving; conditioned by craving is grasping; conditioned by grasping is becoming; conditioned by becoming is

7. Or Dharma (Sanskrit); that is, the Way of Truth.
8. In Buddhism, mind is the sixth sense. It "senses" thoughts in the same way a tongue senses tastes.

birth; conditioned by birth there come into being ageing and dying, grief, sorrow, suffering, lamentation and despair. This is the origin of the whole mass of suffering.

And now the reversal of this process:

But from the stopping of ignorance is the stopping of the karma-formations [and so on until we come to] the stopping of the whole mass of suffering.

d. The Image of Dependent Origination: Indra's Net

This great imaginary net . . . is to be visualized . . . as stretching throughout the entire universe: its vertical extension representing time; its horizontal, space. At every point where the net's threads interconnect [every point-instant of existence], one imagines a crystal bead symbolizing an individual existence. Each one of these innumerable crystal beads reflects on its surfaces not only every other bead in the net but every reflection of every other bead, thus creating numberless, endless reflections of each other while forming one complete and total *whole.*

30. The Five Precepts

I undertake to observe the precept to abstain from killing living beings . . . to abstain from taking things not given . . . to abstain from sexual misconduct[9]. . . to abstain from false speech . . . to abstain from intoxicating drinks and drugs causing heedlessness.

31. The Nature of Right Speech

Right speech covers more than abstention from lying. Because how and what we speak influence the way we think, attention to how we speak is essential to transforming what we speak.

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9. The meaning of sexual misconduct is subject to interpretation. An ancient canonical gloss prescribes "no intercourse with such persons as are still under the protection of father, mother, brother, sister or relatives, nor with married women, nor female convicts, nor lastly, with betrothed girls." *Anguttara Nikāya* 10.176.

He avoids tale-bearing. . . . What he has heard here, he does not repeat there so as to cause dissension; . . . thus he unites those that are divided; and those that are united, he encourages. Concord gladdens him . . . and it is concord that he spreads by his words.

He avoids harsh language. . . . He speaks such words as are gentle, soothing to the ear, loving, such words as go to the heart, and are courteous, friendly, and agreeable to many.

He avoids vain talk. . . . He speaks at the right time, in accordance with facts, speaks what is useful, speaks of the law and the discipline: his speech is like a treasure, uttered at the right moment, accompanied by arguments, moderate and full of sense.

32. Right Mindfulness and the Transformation of Consciousness

The Satipatthāna Sutta (The Foundations of Mindfulness) is one of Buddhism's most important teachings on the practice of meditation. It is difficult to appreciate as a text, for it yields its treasures only in the context of sustained practice under the guidance of a teacher. It may be compared to a computer manual: hard to read for pleasure but indispensable when coping with a complex circuitry. A sutta *(Sanskrit,* sutra*) is a Buddhist text that claims to have been uttered by the Buddha himself.*

The Four Foundations of Mindfulness

The only way that leads to the . . . end of pain and grief, to the entering of the right path and the realization of Nibbana, is by the Four Foundations of Mindfulness. And which are these four?

Herein the disciple dwells in sustained awareness[10] of the Body, in sustained awareness of Sensation,[11] in sustained awareness of the Mind, in sustained awareness of the Mind-Objects; ardent,

10. Throughout this passage I am using *sustained awareness* where my source uses *contemplation.*

11. I have substituted the word *sensation* where my source used the word *feeling,* in order to underscore the bodily basis of this exercise. Feeling *qua* emotion can be misconstrued as a purely mental phenomenon.

clearly comprehending them and mindful, after putting away worldly greed and grief.

1. Sustained Awareness of the Body

But how does the disciple dwell in sustained awareness of the body? [There are five basic ways:]

Watching over in-and-out-breathing. Herein the disciple retires to a solitary place, seats himself with legs crossed, body erect, and mindfully he breathes in, mindfully he breathes out. . . .

The four postures. And further, while [walking], standing, sitting, or lying down, the disciple [is clearly aware of] any position of the body. . . .

Mindfulness and clear comprehension of bodily acts. And further, the disciple acts with clear comprehension in going and coming; eating, drinking, chewing, and tasting; in discharging excrement and urine; acts with clear comprehension in walking, standing, sitting, falling asleep, awakening; in speaking and keeping silent.

Contemplation of loathsomeness. And further, the disciple contemplates this body from the sole of the foot upward, and from the top of the hair downward, with a skin stretched over it, and filled with manifold impurities: "This body has hairs of the head and of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, stomach, bowels, mesentery, and excrement; bile, phlegm, pus, blood, sweat, lymph, tears, skin-grease, saliva, nasal mucous, oil of the joints, and urine."

Just as if there were a sack, with openings at both ends, filled with various kinds of grain, . . . just so does the disciple investigate this body. . . .

Cemetery meditations. And further, just as if the disciple were looking at a corpse thrown on a charnel-ground, eaten by crows, hawks, or vultures, by dogs or jackals, or devoured by all kinds of worms, so he regards his own body: "This body of mine also has this nature, has this destiny, and cannot escape it. . . ."

2. Sustained Awareness of Sensations

But how does the disciple dwell in contemplation of the sensations? . . . In experiencing sensation, the disciple knows: "I have an agreeable sensation"; or "I have a disagreeable sensation"; or "I have an indifferent sensation. . . ."

3. Sustained Awareness of the Mind

One attempts sustained awareness of one's changing moods or states of mind.

Herein the disciple knows the greedy mind as greedy, and the not greedy mind as not greedy; knows the hating mind as hating, and the not hating mind as not hating; knows the deluded mind as deluded and the undeluded mind as undeluded. He knows the cramped mind as cramped, and the scattered mind as scattered, knows the concentrated mind as concentrated. . . .

4. Sustained Awareness of the Mind-Objects

One attempts sustained awareness of fluxing mental experience through the lens of basic Buddhist formulae.

The Five Hindrances. He knows when there is lust in him; . . . knows when there is anger in him; . . . knows when there is torpor and sloth in him; . . . knows when there is restlessness and mental worry in him; . . . knows when there are doubts in him; . . . he knows [too] when these hindrances are not in him. . . . She knows how they come to arise; knows how, once arisen, they are overcome; and she knows how they do not rise again in the future.

The Five Groups of Existence [Skandhas]. And further: the disciple dwells in sustained awareness of the . . . five groups of Existence. . . . [See no. 27, above.]

The Six Sense-Bases. And further: the disciple dwells in sustained awareness of the six . . . sense-bases. He knows the eye and visual objects, ear and sound, nose and odours, tongue and tastes, body and bodily impressions, mind and mind-objects. . . .

The Seven Factors of Enlightenment. He knows when there is in him "Mindfulness," "Investigation of the Law," "Energy," "Enthusiasm," "Tranquility," "Concentration," and "Equanimity." He knows when [these are] not in him, knows how [they come] to arise, and how [they are] fully developed.

The Four Noble Truths. And further: the disciple dwells in sustained awareness of the Four Noble Truths. [See no. 21, above.]

[Conclusion]

The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path, and the realization of Nibbana [Nirvana], is by these four foundations of mindfulness.

33. The Cultivation of Loving-Kindness (*Metta*)

Buddhist practice includes the cultivation of four qualities said to be divine conditions of the mind. They are: compassion, loving-kindness, sympathetic joy, and equanimity. Here is a scriptural passage on loving-kindness:

METTA SUTTA

In safety and in bliss
May all creatures be of a blissful heart.
Whatever breathing beings there may be,
No matter whether they are frail or firm,
With none excepted, be they long or big
Or middle-sized, or be they short or small
Or thick, as well as those seen or unseen,
Or whether they are far or near,
Existing or yet seeking to exist,
May all creatures be of a blissful heart.
Let no one work another one's undoing
Or even slight him at all anywhere;
And never let them wish each other ill
Through provocation or resentful thought.

And just as might a mother with her life
Protect the son that was her only child,
So let him then for every living thing
Maintain unbounded consciousness in being,
And let him too with love for all the world
Maintain unbounded consciousness in being
Above, below, and all round in between,
Untroubled, with no enemy or foe.

And while he stands or walks, or while he sits
Or while he lies down, free from drowsiness,
Let him resolve upon this mindfulness:
This is Divine Abiding here, they say.

34. Nibbana (Nirvana)

a. End of Karma

This, truly, is Peace, this is the Highest, namely the end of all karma formations, the forsaking of every substratum of rebirth, the fading away of craving, detachment. . . .

b. Eradication of the Three Poisons

The extinction of greed, the extinction of hate, the extinction of delusion: this indeed is called Nibbana.

c. Deliverance of the Heart

The purpose of the Holy Life does not consist in acquiring alms [or] honour, . . . nor in gaining morality [or] concentration. . . . That unshakeable deliverance of the heart: that indeed, is the object of the Holy Life, that is its essence, that is its goal.

d. End of Old Age and Death

For those who in mid-stream stay, in great peril in the flood, . . . do I proclaim the Isle . . . of No-beyond. Nirvana do I call it—the utter extinction of ageing and dying.

e. It Is Real

There is an Unborn, Unoriginated, Uncreated, Unformed. If there were not [then] escape from the world of the born, the originated, the created, the formed, would not be possible.

But since there is an Unborn, Unoriginated, Uncreated, Unformed, therefore, escape is possible from the world of the born, the originated, the created, the formed.

35. The Arahant (Arhat)

The Arahant (literally, "noble person") is one who has traversed the Buddhist path to its end and realized Nibbana. Sapientially and ethically there is no difference between an Arahant and a Buddha; the latter title is simply reserved for one who has rediscovered the path without the help of another.

a. Finished

And for a disciple thus freed, in whose heart dwells peace, there is nothing to be added to what has been done, and naught more remains for him to do. Just as a rock of one solid mass remains unshaken by the wind, even so, . . . neither the desired nor the undesired can cause such a one to waver. Steadfast is his mind, gained is deliverance.

b. Happy Indeed

Ah, happy indeed the Arahants! In them no craving's found. The "I am" conceit is rooted out; confusion's net is burst. Lust-free they have attained; translucent is the mind of them. Unspotted in the world are they, . . . with outflows none. . . . They roar the lion's roar: "Incomparable are Buddhas in the world."

36. The Three Jewels

The Buddha (the Awakened One), Dharma (the way of truth he taught), and Sangha (the community of those who live by that teaching) are called the Triple Gem because of their purity and inestimable value. A triple recitation of the following formula is a basic Buddhist act of piety.

I go for refuge to the Buddha. (*Buddham saranam gacchami*)

I go for refuge to the Dharma. (*Dhammam saranam gacchami*)
I go for refuge to the Sangha. (*Sangham saranam gacchami*)

37. The Buddha Summarizes the Teaching of the Awakened

To refrain from evil,
To achieve the good,
To purify one's own mind
This is the teaching of all Awakened Ones.

MAHAYANA BUDDHISM

Religions, like organisms, mutate and evolve. Buddhist innovation was fueled by disagreements over the spirit and letter of the master's message, and by the adaptive pressures of new environments. By the first or second century C.E. a family of sects calling itself the Mahayana *or "Greater Vehicle" had appeared. While affirming the core doctrines of Buddhism, Mahayanists claimed that these teachings were in some ways preliminary. They undertook to write new scriptures that, in their eyes, not only represented the ultimate message of the Buddha but that also allowed wider popular access to the Buddha's saving power. Three key Mahayana innovations are singled out for attention below: (1) the idea of emptiness; (2) the bodhisattva ideal; and (3) devotional Buddhism, which is based on the belief that the term* Buddha *names not only the historical Indian sage but also a grace-bestowing cosmic principle, a divine being who responds to the prayers and devotions of the faithful.*

38. Emptiness

The idea of emptiness can be viewed as the result of a relentless extrapolation of the doctrine of dependent origination (no. 29 above). The doctrine of dependent origination teaches that because every thing or event arises from the interplay of countless factors, no thing or event can be

said to bring itself into being, and therefore every thing/event is empty of own-being. *The Mahayana applied this insight even to the Buddha and his teachings. Because the Buddha's career itself was dependently originated, even the Buddha, the four noble truths, and the eightfold path are all* empty of own-being. *This does not mean they are worthless; it means that because they have been conditioned by various circumstances, they are not truly* ultimate. *What, then,* is *ultimate?*

The answer is: emptiness itself. To those of inferior understanding the Buddha taught that we are lost in samsara and that we must struggle to win nirvana. But, says the Mahayanist, to the enlightened who see that both samsara and nirvana (like all else) are empty, these two relative realities "collapse" into the ultimate reality of emptiness. But emptiness is not somewhere else; it is here and now, all-embracing, and inalienable; it is a perfect, unimpeded Total Field of Enlightenment or Suchness—and it is what we are! We are all already Buddha-Nature, if only we would realize it. There is ultimately no problem (suffering, samsara) and no solution (nirvana), because "everything" and "everyone" is always-already enlightened. A final twist: emptiness too is empty. It is not an ultimately "correct" concept but rather a lever to extricate ourselves from the delusion that any concept, including Buddhist concepts, are ultimate. The really Real can be known only by intuitive realization, never by discursive conceptualizing.

a. "Those Who Seek Nirvana Are to Be Laughed At"

That which the Lord revealed in his perfect enlightenment was not [any of the five skandhas] for none of these five components come into being, neither does the supreme wisdom come into being. . . . And how can that which does not come into being know that which also does not come into being? Since nothing can be grasped, what is the Buddha, what is wisdom, what is the bodhisattva, what is revelation? All the components are by nature empty—just convention, just names, agreed tokens, coverings. . . . Thus all things are the perfection of being, infinite perfection, unobscured perfection, unconditioned perfection. All things are enlightenment, for they must be recognized as without essential nature—even the five greatest sins are enlightenment, for enlightenment has no essential nature and neither have the five greatest sins. Thus those who seek for Nirvana are to be laughed at. . . .

verse, and may it purify the feet and hands of the two-leggeds, that they may walk forward upon the sacred earth, raising their heads to *Wakan-Tanka!*

35. That We May Walk Fittingly (Tewa Pueblo, North America)

O our mother the Earth, O our father the sky,
Your children are we, and with tired backs
We bring you gifts that you love.
Then weave for us a garment of brightness;
May the warp be the white light of morning,
May the weft be the red light of evening,
May the fringes be the falling rain,
May the border be the standing rainbow.
Thus weave for us a garment of brightness
That we may walk fittingly where grass is green,
O our mother the earth, O our father the sky!

36. Earth Teach Me to Remember (Ute, North America)

Earth teach me stillness
as the grasses are stilled with light.
Earth teach me suffering
as old stones suffer with memory.
Earth teach me humility
as blossoms are humble with beginning.
Earth teach me caring
as the mother who secures her young.
Earth teach me courage
as the tree which stands all alone.
Earth teach me limitation
as the ant which crawls on the ground.
Earth teach me freedom
as the eagle which soars in the sky.

Earth teach me resignation
as the leaves which die in the fall.
Earth teach me regeneration
as the seed which rises in the spring.
Earth teach me to forget myself
as melted snow forgets its life.
Earth teach me to remember kindness
as dry fields weep with rain.

37. With Tenderness They Have Come Up (Sioux, North America)

Grandfather Great Spirit
All over the world the faces of living ones
are alike
With tenderness they have come up out
of the ground.
. . . Give us the strength to understand,
and the eyes to see.
Teach us to walk the soft Earth as relatives
to all that live.

38. Behold Our Mother Earth (Pawnee, North America)

Behold! Our Mother Earth is lying here.
Behold! She gives of her fruitfulness.
Truly, her power she gives us.
Give thanks to Mother Earth who lies here.

Behold on Mother Earth the growing fields!
Behold the promise of her fruitfulness!
Truly, her power she gives us.
Give thanks to Mother Earth who lies here.

Behold on Mother Earth the spreading trees!
Behold the promise of her fruitfulness!

Truly, her power she gives us.
Give thanks to Mother Earth who lies here.

Behold on Mother Earth the running streams!
We see the promise of her fruitfulness.
Truly, her power she gives us.
Our thanks to Mother Earth who lies here.

39. Prayer for the Great Family (Gary Snyder, North America)

After a Mohawk prayer.

Gratitude to Mother Earth, sailing through night and day—
and to her soil: rich, rare, and sweet
in our minds so be it.

Gratitude to Plants, the sun-facing light-changing leaf
and fine root-hairs; standing still through wind
and rain; their dance is in the flowing spiral grain
in our minds so be it.

Gratitude to Air, bearing the soaring Swift and the silent
Owl at dawn. Breath of our song
clear spirit breeze
in our minds so be it.

Gratitude to Wild Beings, our brothers, teaching secrets,
freedoms, and ways; who share with us their milk;
self-complete, brave, and aware
in our minds so be it.

Gratitude to Water: clouds, lakes, rivers, glaciers;
holding or releasing, streaming through all
our bodies salty seas
in our minds so be it.

Gratitude to the Sun: blinding pulsing light through
trunks of trees, through mists, warming caves where

bears and snakes sleep—he who wakes us—
in our minds so be it.

Gratitude to Great Sky
who holds billions of stars—and goes yet beyond that—
beyond all powers, and thoughts
and yet is within us—
Grandfather Space
The Mind is his Wife.

so be it.

40. The Bush (Ojibwa, North America)

The Bush is sitting under a tree and
singing

GRACE NOTES

41. The Sayings of Black Elk

Black Elk (1862–1950) was a holy man of the Oglala division of the Teton Sioux.

Perhaps you have noticed that even in the very lightest breeze you can hear the voice of the cottonwood tree; this we understand is its prayer to the Great Spirit, for not only men, but all things and all beings pray to Him continually in differing ways.

For the Great Spirit is everywhere; he hears whatever is in our minds and hearts, and it is not necessary to speak to Him in a loud voice.

Since the drum is often the only instrument used in our sacred rites, I should perhaps tell you here why it is especially sacred and important to us. It is because the round form of the drum represents the whole universe, and its steady strong beat is the pulse, the heart, throbbing at the center of the universe. It is as the voice of *Wakan-Tanka,* and this sound stirs us and helps us to understand the mystery and power of all things.

42. The Story of Jumping Mouse

Jumping Mouse is a Native American "hero myth," a story of transformation and spiritual maturity.

Once there was Mouse. He was a Busy Mouse, Searching Everywhere . . . and Looking. He was Busy as all Mice are, Busy with Mice things. But Once in a while he would Hear an odd Sound. He would Lift his Head, Squinting Hard to See . . . and he would Wonder. One Day he Scurried up to a fellow Mouse and asked him, "Do you Hear a Roaring in your Ears, my Brother?"

"No, no," answered the Other Mouse, not Lifting his Busy Nose from the Ground. "I hear Nothing. I am Busy now. Talk to me Later."

He asked Another Mouse the same Question and the Mouse Looked at him Strangely. "Are you Foolish in your Head? What Sound?" he asked and Slipped into a Hole in a Fallen Cottonwood Tree.

The little Mouse shrugged his Whiskers and Busied himself again, Determined to Forget the Whole Matter. But there was that Roaring again. It was faint, very faint, but it was there! One Day he Decided to investigate the Sound just a little. Leaving the Other Busy Mice, he Scurried a little Way away and Listened again. There It was! He was Listening hard when suddenly, Someone said Hello.

"Hello, little Brother," the Voice said, and Mouse almost Jumped right Out of his Skin. He Arched his Back and Tail and was about to Run.

"Hello," again said the Voice. "It is I, Brother Raccoon." And sure enough, It was! "What are you Doing Here all by yourself, little Brother?" asked the Raccoon. The Mouse blushed, and put his Nose almost to the Ground. "I Hear a Roaring in my Ears and I am Investigating it," he answered timidly.

"A Roaring in Your Ears?" replied the Raccoon. . . . "What you Hear, little Brother, is the River."

"The River? . . . What is a River?"

"Walk with me and I will Show you the River," Raccoon said.

Little Mouse was terribly Afraid, but he was Determined to Find Out Once and for All about the Roaring. "I can Return to my Work," he thought, "after this thing is Settled, and possibly this

thing may Aid me in All my Busy Examining and Collecting. And my Brothers All Said it was Nothing. I will Show them. I will Ask Raccoon to Return with me and I will have Proof."

"All Right Raccoon, my Brother," said Mouse. "Lead on to the River. I will Walk with you."

Little Mouse Walked with Raccoon. His little Heart was Pounding in his Breast. The Raccoon was taking him upon Strange Paths and little Mouse Smelled the Scent of many things that had Gone by this Way. Many times he became so Frightened he almost Turned Back. Finally, they Came to the River! It was Huge and Breathtaking, Deep and Clear in Places, and Murky in Others. Little Mouse was unable to See Across it because it was so Great. It Roared, Sang, Cried, and Thundered on its Course. . . .

"It is Powerful!" little Mouse said, Fumbling for Words.

"It is a Great thing," answered the Raccoon, "but here, let me Introduce you to a Friend."

In a . . . Shallower Place was a Lily Pad. . . . Sitting upon it was a Frog. . . .

"Hello, little Brother," said the Frog. "Welcome to the River."

"I must Leave you Now," cut in Raccoon, "but do not Fear, little Brother, for Frog will Care for you Now." And Raccoon left. . . .

Little Mouse approached the Water and looked into it. He saw a Frightened Mouse Reflected there.

"Who are you?" little Mouse asked the Reflection. "Are you not Afraid being that Far out into the Great River?"

"No," answered the Frog, "I am not Afraid. I have been Given the Gift from Birth to Live both Above and Within the River. When Winter Man Comes and Freezes This Medicine, I cannot be Seen. But all the while Thunderbird Flies, I am here. To Visit me, One must Come when the World is Green. I, my Brother, am the Keeper of the Water."

"Amazing!" little Mouse said at last, again Fumbling for Words.

"Would you like to have some Medicine Power?" Frog asked.

"Medicine Power? Me?" asked little Mouse. "Yes, Yes! If it is Possible."

"Then Crouch as Low as you Can, and then Jump as High as you are Able! You will have your Medicine!" Frog said.

Little Mouse did as he was Instructed. He crouched as Low as he Could and Jumped. And when he did, his Eyes Saw the Sacred Mountains.

Little Mouse could hardly Believe his Eyes. But there They were! But then he Fell back to Earth, and he landed in the River!

Little Mouse became Frightened and Scrambled back to the Bank. He was Wet and Frightened nearly to Death.

"You have tricked me!" little Mouse Screamed at the Frog.

"Wait," said the Frog. "You are not Harmed. Do not let your Fear and Anger Blind you. What did you See?"

"I," Mouse stammered, "I, I Saw the Sacred Mountains!"

"And you have a New Name!" Frog said. "It is Jumping Mouse."

"Thank you. Thank you," Jumping Mouse said, and Thanked him again. "I want to Return to my People and Tell them of this thing that has Happened to me."

"Go, go then," Frog said. "Return to your People. . . . Keep the Sound of the Medicine River to the Back of your Head.". . .

Jumping Mouse Returned to the World of the Mice. But he Found Disappointment. No One would Listen to him. And because he was Wet, and had no Way of explaining it because there had been no Rain, many of the other Mice were Afraid of him. They believed he had been Spat from the Mouth of Another Animal that had tried to Eat him. And they all Knew that if he had not been Food for the One who Wanted him, then he must also be Poison for them.

Jumping Mouse Lived again among his people but he could not Forget his Vision of the Sacred Mountains.

[But] the Memory Burned in the Mind and Heart of Jumping Mouse, and One Day he Went to the Edge of the . . . Place of Mice and Looked out onto the Prairie. He looked up for Eagles. The Sky was Full of many Spots, each One an Eagle. But he was Determined to Go to the Sacred Mountains. He Gathered All of his Courage and Ran just as Fast as he Could onto the Prairie. His little Heart Pounded with Excitement and Fear.

He ran until he Came to a Stand of Sage. He was Resting and trying to Catch his Breath when he saw an Old Mouse. The Patch

of Sage . . . was a haven for Mice. Seeds were Plentiful and there was Nesting Material and many things to be Busy with.

"Hello," said Old Mouse. "Welcome."

Jumping Mouse was Amazed. Such a Place and such a Mouse. "You are Truly a great Mouse," Jumping Mouse said with all the Respect he could Find. "This is Truly a Wonderful Place. And the Eagles cannot See you here, either," Jumping Mouse said.

"Yes," said Old Mouse, "and One can See All the Beings of the Prairie here: the Buffalo, Antelope, Rabbit, and Coyote. One can See them All from here and Know their Names."

"That is Marvelous," Jumping Mouse said. "Can you also See the River and the Great Mountains?"

"Yes and No," Old Mouse Said with Conviction. "I Know there is the Great River. But I am Afraid that the Great Mountains are only a Myth. Forget your Passion to See Them and Stay here with me. There is Everything you Want here, and it is a Good Place to Be."

"How can he Say such a thing?" Thought Jumping Mouse. "The Medicine of the Sacred Mountains is Nothing One can Forget. Thank you very much for the Meal you have Shared with me, Old Mouse, and also for sharing your Great Home," Jumping Mouse said. "But I must Seek the Mountains."

"You are a Foolish Mouse to Leave here. There is Danger on the Prairie! . . . See all those Spots! They are Eagles, and they will Catch you!"

It was hard for Jumping Mouse to Leave, but he Gathered his Determination and Ran hard Again. The Ground Was Rough. . . . He could Feel the Shadows of the Spots upon his Back as he Ran. All those Spots! Finally he Ran into a Stand of Chokecherries. . . . It was Cool there and very Spacious. There was Water, Cherries and Seeds to Eat, Grasses to Gather for Nests, Holes to be Explored and many Other Busy Things to do. . . .

He was Investigating his New Domain when he Heard very Heavy Breathing. He quickly Investigated the Sound and Discovered its Source. It was a Great Mound of Hair with Black Horns. It was a Great Buffalo. Jumping Mouse could hardly Believe the Greatness of the Being he Saw Lying there before him. He was so large that Jumping Mouse could have Crawled into One

of his Great Horns. "Such a Magnificent Being," thought Jumping Mouse, and he Crept Closer.

"Hello, my Brother," said the Buffalo. "Thank you for Visiting me."

"Hello, Great Being. . . . Why are you Lying here?"

"I am Sick and I am Dying," the Buffalo said. "And my Medicine has Told me that only the Eye of a Mouse can Heal me. But little Brother, there is no such thing as a Mouse."

Jumping Mouse was Shocked. "One of my Eyes!" he Thought, "one of my Tiny Eyes." He Scurried back into the Stand of Chokecherries. But the Breathing came Harder and Slower.

"He will Die," thought Jumping Mouse, "If I do not Give him my Eye. He is too Great a Being to Let Die."

He Went Back to where the Buffalo Lay and Spoke. "I am a Mouse," he said with a Shaky Voice. "And you, my Brother, are a Great Being. I cannot Let you Die. I have Two Eyes, so you may have One of them."

The minute he had Said it, Jumping Mouse's Eye Flew Out of his Head and the Buffalo was Made Whole. The Buffalo Jumped to his Feet, Shaking Jumping Mouse's Whole World.

"Thank you, my little Brother," said the Buffalo. "I Know of your Quest for the Sacred Mountains and of your Visit to the River. You have Given me Life so that I may Give-Away to the People. I will be your Brother Forever. Run under my Belly and I will Take you right to the Foot of the Sacred Mountains, and you need not Fear the Spots. The Eagles cannot See you while you Run under Me. All they will See will be the Back of a Buffalo. I am of the Prairie and I will Fall on you if I Try to Go up to the Mountains."

Little Mouse Ran under the Buffalo, Secure and Hidden from the Spots, but with only One Eye it was Frightening. The Buffalo's Great Hooves Shook the Whole World each time he took a Step. Finally they Came to a Place and Buffalo Stopped.

"This is Where I must Leave you, little Brother," said the Buffalo. . . .

Jumping Mouse Immediately Began to Investigate his New Surroundings. There were even more things here than in the

Other Places. Busier things, and an Abundance of Seeds and Other things Mice Like. . . . Suddenly he Ran upon a Gray Wolf who was Sitting there doing absolutely Nothing.

"Hello, Brother Wolf," Jumping Mouse said.

The Wolf's Ears Came Alert and his Eyes Shone. "Wolf! Wolf! Yes, that is what I am, I am a Wolf!" But then his mind Dimmed again and it was not long before he Sat Quietly again, completely without Memory as to who he was. Each time Jumping Mouse Reminded him who he was, he became Excited with the News, but soon would Forget again.

"Such a Great Being," thought Jumping Mouse, "but he has no Memory."

Jumping Mouse Went to the Center of this New Place and was Quiet. He listened for a very long time to the Beating of his Heart. Then Suddenly he Made up his Mind. He Scurried back to where the Wolf sat and he Spoke.

"Brother Wolf," Jumping Mouse said. . . .

"Wolf! Wolf!" said the Wolf. . . .

"Please, Brother Wolf," said Jumping Mouse, "Please Listen to me. I Know what will Heal you. It is one of my Eyes. And I want to Give it to you. You are a Greater Being than I. I am only a Mouse. Please Take it."

When Jumping Mouse Stopped Speaking his Eye Flew out of His Head and the Wolf was made Whole.

Tears Fell Down the Cheeks of Wolf, but his little Brother could not See them, for Now he was Blind.

"You are a Great Brother," said the Wolf, "for Now I have my Memory. But Now you are Blind. I am the Guide into the Sacred Mountains. I will Take you there. There is a Great Medicine Lake there. The most Beautiful Lake in the World. All the World is Reflected there. The People, the Lodges of the People, and All the Beings of the Prairies and Skies."

"Please Take me there," Jumping Mouse said.

The Wolf guided him through the Pines to the Medicine Lake. Jumping Mouse Drank the Water from the Lake. The Wolf Described the Beauty to him.

"I must Leave you here," said Wolf, "for I must Return so that I may Guide Others, but I will remain with you as long as you Like."

"Thank you, my Brother," said Jumping Mouse. "But although I am Frightened to be Alone, I Know you must Go so that you may Show Others the Way to this Place."

Jumping Mouse Sat there Trembling in Fear. It was no use Running, for he was Blind, but he Knew an Eagle would Find him Here. He Felt a Shadow on his Back and Heard the Sound that Eagles Make. He Braced himself for the Shock. And the Eagle Hit! Jumping Mouse went to Sleep.

Then he Woke Up. The Surprise of being Alive was Great, but Now he could See!

Everything was Blurry, but the Colors were Beautiful.

"I can See! I can See!" said Jumping Mouse over again and again.

A Blurry Shape Came toward Jumping Mouse. Jumping Mouse Squinted hard but the Shape Remained a Blur.

"Hello Brother," a Voice said. "Do you Want some Medicine?"

"Some Medicine for me?" asked Jumping Mouse. "Yes! Yes!"

"Then Crouch down as Low as you Can," the Voice said, "and Jump as High as you Can."

Jumping Mouse did as he was Instructed. He Crouched as Low as He Could and Jumped! The Wind Caught him and Carried him Higher.

"Do not be Afraid," the Voice called to him. "Hang on to the Wind and Trust!"

Jumping Mouse did. He Closed his Eyes and Hung on to the Wind and it Carried him Higher and Higher. Jumping Mouse Opened his Eyes and they were Clear, and the Higher He Went the Clearer they Became. Jumping Mouse Saw his Old Friend upon a Lily Pad on the Beautiful Medicine Lake. It was the Frog.

"You have a New Name," Called the Frog. "You are Eagle!"

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A concluding asterisk (*) signals a passage that has been adapted for inclusive language.

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9c. Katha III:3–15; 60–61.
9d. Katha IV:10–12, 14–15; 63.
9e. Katha V:9–13; 63–64.
9f. Katha VI:1; 65.
9g. Katha VI:10–11, 14–15, 18; 65–66.
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10b. Mundaka II:2:2; 78.
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11b. Maitri VI:22; 102.
11c. Chandogya II:23:2; 113.
11d. Mandukya 1–6, 8–12; 83–84.
12a. Svetesvatara II:8–10, 13–15; 88.
12b. Svetesvatara V:11–13; 94.
12c. Svetesvatara VI:16, 18–20; 96–97.
13. Maitri VI:24; 102–4.
14a. Taittiriya III:1–6; 110–11.
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18a. Bhagavad Gita II:2–3; 35.
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32. Digha Nikāya 22*, quoted in Nyanatiloka, ed. and trans., *Word of the Buddha,* 61f.

33. "The Practice of Lovingkindness," Sutta Nipata 145–51, trans. Nanamoli Thera, quoted in *The Wheel,* no. 7 (Kandy, Sri Lanka: Buddhist Publication Society, 1964), 19.

34a. Anguttara Nikāya 3.32, quoted in Nyanatiloka, ed. and trans., *Word of the Buddha,* 24.

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35b. Samyutta Nikāya 3.83–84, quoted in Conze, et al., *Buddhist Texts,* 42.

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CHAPTER THREE: *Confucianism*

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4g. 155; 11.11.*

4h. 130–31; 7.34. Yutang, ed., *Wisdom of India and China,* 848; The Golden Mean, sec. 16.

5. 123; 7.4; 131; 7.37; 138; 9.4; 128; 7.26; 130; 7.31; Burton Watson, trans., in de Bary et al., *Chinese Tradition,* 20–21; Analects 11.25.

6. Yutang, ed., *Wisdom of India and China,* 845; The Golden Mean, sec. 1; Yutang, ed., *Wisdom of India and China,* 846; The Golden Mean, sec. 2;* Yutang, ed., *Wisdom of India and China,* 846; The Golden Mean, sec. 3; Yutang, ed., *Wisdom of India and China,* 847; The Golden Mean, sec. 11; 103; 4.8.

7a. James Legge, trans., *The Sacred Books of China: The Texts of Confucianism III: The Li Ki* (Oxford: Clarendon Press, 1885), 61–89; Li Ki, bk. 1.*

7b. Legge, *Sacred Books of China,* 61–89; Li Ki, bk. 1.

7c. 162; 12.1,* 132; 8.2; Yutang, ed., *Wisdom of India and China,* 852; The Golden Mean, sec. 4; 104; 4.13.

7d. Y. Mei, trans., in de Bary et al., *Chinese Tradition,* 123–124. The Hsün-Tzu, chap. 19.*

8. James Legge, *The Sacred Books of China: Texts of Confucianism* (Oxford: The Clarendon Press, 1899), 465–467; Hsiao Ching, chap. 1; Legge, *Sacred Books of China,* 481–82; Hsiao Ching, chap. 12; Legge, *Sacred Books of China,* 480; Hsiao Ching, chap. 10;* 105; 4.18; Yutang, ed., *Wisdom of India and China,* 852; The Golden Mean, sec. 19.

9. Huston Smith, *The World's Religions* (San Francisco: HarperSanFrancisco, 1991), 174–75.*

10a. Yutang, ed., *Wisdom of India and China,* 853; The Golden Mean, sec. 20.*

10b. Yutang, ed., *Wisdom of India and China,* 849; The Golden Mean, sec. 13.*

11a. 105; 4.15.

11b. 198; 15.23.

12. 102; 4.1; 102; 4.2;* 105; 4.17;* 200; 15.35; 129; 7.27; 102–3; 4.5;* 103; 4.6.

13. 87; 1.16;* 90–91; 2.13;* 105; 4.16;* 106; 4.24;* 197; 15.22;* 87; 1.14;* 187; 14.29;* 91; 2.14;* 131; 7.36;* 187; 14.24;* 197; 15.18;* 197; 15.20;* 167; 12.16;* 119; 6.16;* 188; 14.30.*

14. 196; 15.12;* 88; 2.2;* 88; 2.3; 173; 13.6; 168; 12.19;* 106; 4.25; 164; 12.7.

15a. Lin Yutang, *The Wisdom of Confucius* (New York: Random House), 229–30, 232, 236–39; Li Ki, chap. 19.

15b. Legge, *Sacred Books of China,* 481–82; Hsiao Ching, chap. 12.

15c. 94; 3.3.*

16. Wing-tsit Chan, trans., *A Sourcebook in Chinese Philosophy* (Princeton, NJ: Princeton Univ. Press), 1963, 86–87; The Great Learning.

17. W. T. de Bary et al., *Chinese Tradition,* 104; Mencius, 6A:6.*

18. de Bary et al., *Chinese Tradition,* 102–3; Mencius, 6A:2.*

19. de Bary et al., *Chinese Tradition,* 105; Mencius, 2A:6.*

20. de Bary et al., *Chinese Tradition,* 102; Mencius, 6A:1.*

21. de Bary et al., *Chinese Tradition*, 107–8; Mencius, 1A:7.*
22. de Bary et al., *Chinese Tradition*, 107; Mencius, 4A:9.
23. de Bary et al., *Chinese Tradition*, 110; Mencius, 4A:5.*
24. de Bary et al., *Chinese Tradition*, 112; Mencius, 4A:26.
25a. Yutang, ed., *Wisdom of India and China*, 1070–71.
25b. Yutang, ed., *Wisdom of India and China*, 1071–72.
25c. Yutang, ed., *Wisdom of India and China*, 1073.
25d. Yutang, ed., *Wisdom of India and China*, 1073–74.
25e. Yutang, ed., *Wisdom of India and China*, 1078–79.
26. Yutang, ed., *Wisdom of India and China*, 1093–1101. The fifth and twenty-first selections are adapted.

CHAPTER FOUR: *Taoism*

1–9. All selections from the Tao Te Ching are from Stephen Mitchell, trans., *Tao Te Ching* (San Francisco: Harper & Row, 1988).

10–17. All selections from Chuang-tzu are from Herbert A. Giles, trans., *Chuang-Tzu: Mystic, Moralist and Social Reformer* (London: Bernard Quaritch, 1989), quoted in Robert O. Ballou, ed., *The Portable World Bible* (New York: Penguin, 1944). Page numbers below refer to this text.

10. 554.
11. 552–53.
12. 553–54.
13a. 556–57.
13b. 554–55.
14. 557–59.
15. 560–61.
16. 561–62.
17. 563–64.

18a–e. All selections from the Hua Hu Ching are from Brian Walker, trans., *Hua Hu Ching* (Livingston, MT: Clark City Press, 1992).

CHAPTER FIVE: *Judaism*

Unless otherwise noted, all biblical quotations are from *The Tanakh: The New JPS Translation According to the Traditional Hebrew Text* (Philadelphia: Jewish Publication Society, 1988).

NEB: *The New English Bible* (New York: Oxford Univ. Press, 1976).

JB: *The Jerusalem Bible* (Garden City, NY: Doubleday, 1966).

NRSV: *The Bible: New Revised Standard Version* (London and New York: Collins, 1989).

1a. Gen. 1:1–5.
1b. Gen. 1:27–31.*
1c. Gen. 2:1–3.
2a. Gen. 2:8–9, 15–18, 21–22, 25.
2b. 3:1–11, 16–17, 19, 22–23.
3a. Gen. 6:5, 8; 7:24; 8:1; 9:8–11.
3b. Gen. 9:12–13.
4a. Gen. 12:1–2, 6–7; 17:1–3, 7–8.
4b. Gen. 17:10–13, 23–27.
4c. Gen. 18:17, 19, 23–27, 29–32.
4d. Gen. 22:1–4, 7–13.
5. Gen. 32:25–28.
6. no quotation.
7. Exod. 2:23–24; 3:1–2, 4–8, 10.
8. Exod. 3:13–15.
9a. Exod. 12:1–3, 6–8, 11–15, 37, 40–42.
9b. Exod. 14: 21–23, 26–28, 30.

10a. Exod. 19:3–6; 20:1–14.
10b. Deut. 7:9, 12–13.
11a. Exod. 22:21–22; Exod. 22:22–24; Exod. 23:9; Lev. 19:9–10; Deut. 10:17–19; Lev. 19:14; Deut. 15:7–8, 11; Deut. 24:19–21; Exod. 23:10–11.
11b. Lev. 17:14, 13; Lev. 19:16; Lev. 24:21.
11c. Lev. 25:1, 3–5; Lev. 19:23–25.
11d. Exod. 23:4–5; Lev. 19:13; Lev. 19:15; Lev. 19:17–18.
12. Deut. 34:1, 4–6, 10.
13a. Isa. 6:1–3, 5.
13b. Isa. 6:6–8.
13c. Ezek. 1:1, 4–6, 8–10, 12–13, 22, 26.
13d. Ezek. 1:28; 2:1–7.
14. Isa. 1:2–4, 7.
15. 2 Sam. 12:5–9.
16a. Hos. 4:1, 12–13.
16b. Hos. 8:4, 7–8.
17a. Hos. 6:6.
17b. Isa. 1:11, 14–17.
17c. Isa. 3:14–15.
17d. Amos 5:23–24 NEB.
17e. Mic. 6:6, 8.
18a. Isa. 2:4.
18b. Isa. 11:1–2, 5–6, 8–9 (v. 5 is from JB).
18c. Isa. 40:3–5; 41:8, 10; 43:1, 5–6.
18d. Ezek. 36:18–19, 8–11, 24–28.
19a. Ps. 13:2, 4.
19b. Ps. 22:1–2 JB.
19c. Ps. 42:1–2 JB.
19d. Ps. 137:1–4 NRSV.
19e. Ps. 1:1–4 NEB.
19f. Ps. 19:2–5.
19g. Ps. 66:1–2 NRSV.
19h. Ps. 118:24; author's amalgam of translations.
19i. Ps. 133:1–2.*
19j. Ps. 115:2–8; *Siddur Sim Shalom*, ed. and trans. Jules Harlow (New York: The Rabbinical Assembly and the United Synagogue of America, 1985), 383.
19k. Ps. 8:5–6.*
19l. Ps. 121:1–2. NEB
19m. Ps. 90:1–6.
19n. Ps. 139:1–4, 6–14.
19o. Ps. 23:1–6; author's amalgam of Tanakh and NRSV translations.
20. Prov. 4:7; author's amalgam; Prov. 6:6; author's amalgam; Prov. 15:1; Prov. 11:25; Prov. 12:1 JB;* Prov. 9:8; author's free translation; Prov. 16:18; Prov. 11:13; 26:11; author's amalgam.
21a. Job 1:21.
21b. Job 21:4–15, 17.
21c. Job 38:1–7, 12, 16–18, 25–28, 31, 35–37, 41; 39:1, 26–28.
21d. Job 42:1–3, 5–6.
22a. Eccles. 1:4–11, 13–14 NEB.
22b. Eccles. 2:1, 4–8, 10–11 NEB.
22c. Eccles. 2:16, 18–20 NEB.
22d. Eccles. 3:1–8 NEB.
22e. Eccles. 3:19–20 NEB.
22f. Eccles. 4:1–3 NEB.
22g. Eccles. 9:11–12 NEB.
22h. Eccles. 5:18; 8:17; 9:7 NEB.
23. Rabbi Adin Steinsaltz, ed., *The Talmud: Steinsaltz Edition* (Jerusalem: The Israel Institute for Talmudic Publications; New York: Random House, 1990), 59A–59B, 235–36. Adapted.
24. Chapters of the Fathers 5.25; quoted in Rabbi Jules Harlow, ed. and trans., *Prayerbook for Shabbat, Festivals and Weekdays* (New York: Rabbinical Assembly, United Synagogue of America, 1985), 26; Chapters of the Fathers 6.1; in Harlow, ed., *Prayerbook for Shabbat*, 27; Chapters of the Fathers 6.9; in Harlow, ed., *Prayerbook for Shabbat*, 28.

25a. Chapters of the Fathers 3.22; in Harlow, ed., *Prayerbook for Shabbat,* 22.

25b. Abot de R. Nathan, quoted in Nahum H. Glatzer, *The Judaic Tradition* (New York: Behrman House, 1969), 226.

26a. Shabbat 31a; in Glatzer, ed., *The Judaic Tradition,* 197.

26b. Charles Taylor, ed. and trans., *Sayings of the Jewish Fathers (Pirke Aboth)* (New York: KTAV Publishing House, 1969). Verse 1.14.

27. Ta'anit 2a; in Arthur Hertzberg, ed., *Judaism* (New York: Simon and Schuster, 1991), 294; Yebamot 64a; in Hertzberg, ed., *Judaism,* 294; Berakhot 32b; in Hertzberg, ed., *Judaism,* 294.

28. Deut. 6:4.

29. Deut. 30:19–20.

30. Moses de Leon, quoted in Gershom Scholem, *Major Trends in Jewish Mysticism* (New York: Schocken, 1954), 223.

31. Ecclesiastes Rabbah 7:13, quoted in Arthur Hertzberg, ed., *Judaism,* 238.

32. Sanhedrin 38a, quoted in Hertzberg, ed., *Judaism,* 238.

33. Philip Blackman, *Mishnayoth,* vol. 4, *Order Nezikin,* 2d ed. (Brooklyn: Judaica Press, 1983), Sanhedrin 4, Mishnah 5, 254–55.

34. Jerusalem Kiddushin 66d; in Hertzberg, ed., *Judaism,* 244.

35. Albert Einstein, *Opinion: A Journal of Jewish Life and Letters* 2, no. 17–18 (Sept. 26, 1932): 7, quoted in World Religions Curriculum Development Center, *The Jewish Tradition* (Allen, TX: Argus Communications, 1978), 67–68.

36. Herman Wouk, *This Is My God* (New York: Doubleday, 1959), 126–35, quoted in World Religions Curriculum Development Center, *Jewish Tradition,* 39.

37. A. Heschel, quoted in Fritz Rothschild, ed., *Between God and Man: An Interpretation of Judaism, From the Writings of A. J. Heschel* (New York: Free Press, 1959), 116, 120.

38a. Rabbi Hayin Halevy Donin, *To Be a Jew* (New York: Basic Books, 1972), 65–69, 70–88, quoted in World Religions Curriculum Development Center, *Jewish Tradition,* 71ff.

38b. A. Heschel, quoted in Rothschild, ed., *Between God and Man,* 215–18, 221–22.

39. From the film *The Chosen People,* in the BBC series, *The Long Search.*

40. M. L. King, Jr., quoted in William Safire, ed., *Lend Me Your Ears* (New York and London: W. W. Norton, 1992), 497–500.

CHAPTER SIX: *Christianity*

Unless otherwise noted all biblical quotations are from *The Holy Bible, New Revised Standard Version* (London and New York: Collins Publishers, 1989).

NEB: *The New English Bible* (New York: Oxford Univ. Press, 1976); JB: *Jerusalem Bible* (Garden City, NY: Doubleday, 1966).

1. Luke 1:26–28, 30–33, 46–47.
2. Matt. 1:18–21, 24–25; Luke 2:7–11.
3. Luke 2:41–43, 46–49.
4. Matt. 3:1–2, 5–6, 13, 16–17.
5. Matt. 4:1–10.
6. Matt. 4:18–19.

7a. Luke 4:31, 33–37.
7b. Luke 5:17–25.
7c. Matt. 9:20–22.
7d. Luke 18:35–43.

8. Matt. 4:23–25.
9. Matt. 13:54–55, 57–58.
10. Matt. 14:3–4, 9–10, 12–13.
11. Matt. 16:21.

12a. Luke 19:35–38.
12b. Luke 19:45–46.

13a. John 13:1, 4–5, 12–15.
13b. Luke 22:19–20.

14. Luke 22:41–42.
15. Matt. 27:11–15, 20–24.
16. Matt. 27:27–31.

17a. John 19:17–18.
17b. Luke 23:34.
17c. Luke 23:39–43.
17d. John 19:25–27.
17e. Matt. 27:45–46, 50.

18a. Mark 16:1–2, 4–7.
18b. John 20:11–17.

19a. Luke 24:13–16, 30–31, 33–43.
19b. John 20:26–29.

20a. John 6:48, 51.
20b. John 8:12.
20c. John 11:25.
20d. Matt. 11:28–30.
20e. Matt. 18:11–13.
20f. Matt. 18:19–20.
20g. John 15:1, 4–5.
20h. John 14:27.
20i. John 14:2–3.
20j. John 14:6.
20k. Matt. 16:13–17.

21a. John 13:34–35.
21b. Matt. 5:38–39, 41.
21c. Matt. 5:43–45.
21d. Matt. 7:12.
21e. Matt. 25:34–36, 40.
21f. Matt. 5:23–24.
21g. Matt. 21–22.
21h. John 8:4–6, 7, 9–11.

22a. Matt. 5:1–10 NEB.
22b. Matt. 18:1–3.
22c. John 3:3, 8.
22d. Matt. 13:31–32 NEB.
22e. Matt. 13:44 NEB.
22f. Matt. 20:1–15 NEB.
22g. Matt. 22:1–14 NEB.
22h. Luke 15:11–32 NEB.
22i. Luke 10:25–37.
22j. Matt. 13:16–17.
22k. Luke 17:20–21.

23a. Matt. 6:19–21.
23b. Matt. 6:24.
23c. Matt. 6:25–30.
23d. Matt. 19:23–26.
23e. Matt. 16:26.
23f. Matt. 19:21–22.

24a. Matt. 7:3.
24b. Matt. 23:23–24.
24c. Matt. 15:10–11.

25a. Matt. 16:24–25.
25b. Matt. 7:7.
25c. Matt. 5:14–16.
25d. Luke 10:38–42.
25e. Matt. 7:6.
25f. Matt. 7:15–16.
25g. Matt. 6:9–13.

26a. Matt. 24:21, 29–31.
26b. Matt. 24:34; Mark 13:30; Luke 21:32.

27. Matt. 16:18–19 JB.
28. Matt. 28:16–20 JB.
29. Acts 1:8–11.
30. Acts 2:1–5, 7–12.

31a. Acts 2:42, 44–47.
31b. Gal. 3:26, 28.
31c. 2 Cor. 5:17.

32a. Acts 17:27–28.

32b. John 1:1–5, 12–14; John 8:19; John 14:9; John 10:30.
32c. John 1:29; John 3:16; 1 Cor. 15:21–22; 1 Tim. 2:5–6; Heb. 2:14–15; Rom. 6:3, 8–11.
32d. John 14:16–17; 2 Cor. 13:14.
32e. Paul in Acts 20:24 JB.
32f. 1 Cor. 15:12–14, 18–19.
32g. 1 Cor. 15:51–55.
32h. Rom. 8:35, 38–39 JB.
32i. 1 Cor. 13:1–5, 7, 11–13.
32j. Phil. 2:4–11.
32k. Rom. 1:15–17.
32l. James 2:14–17.
33a. Acts 5:27–30, 33–34, 38–42.
33b. Acts 7:51, 54, 58–60.
33c. Acts 8:1, 3.
34. Acts 9:1–6, 8–10, 17–19.
35a. Acts 15:5–9, 11–13, 19–20, 22–25, 28–29.
35b. Gal. 2:1–2, 7, 9.
36. International Consultation on English Texts, *Prayers We Have in Common,* 2d rev. ed. (Philadelphia: Fortress Press, 1975), 6.
37a. Marvin Meyer, trans., *The Gospel of Thomas* (San Francisco: HarperSanFrancisco, 1992), 21, saying no. 3.
37b. Meyer, trans., *Gospel of Thomas,* 21, saying no. 3.
37c. Meyer, trans., *Gospel of Thomas,* 45, saying no. 61.
37d. Meyer, trans., *Gospel of Thomas,* 53, saying no. 77.
37e. Meyer, trans., *Gospel of Thomas,* 57, saying no. 91.
37f. Meyer, trans., *Gospel of Thomas,* 63, saying no. 113.
38. A paraphrase of Clement of Alexandria's *Protrepticus* 1.8, this teaching can also be found in the writings of Church Fathers Irenaeus and Athanasius and the early Christian theologians Dionysius the Areopagite and Maximus the Confessor.*
39a. F. J. Sheed, trans., *The Confessions of St. Augustine* (Kansas City: Sheed and Ward, 1942), I.1, 3.
39b. Sheed, trans., *Confessions of St. Augustine,* X.27, 192.
39c. Sheed, trans., *Confessions of St. Augustine,* X.28, 192, adapted.
40a. F. Bowie and O. Davies, trans., R. Carver, ed., *Hildegard of Bingen* (New York: Crossroad, 1992), 68.
40b. Bowie and Davies, trans., *Hildegard of Bingen,* 91–92.
40c. Bowie and Davies, trans., *Hildegard of Bingen,* 94.
41a. Marion Habig, ed., *St. Francis of Assisi: Writing and Early Biographies: English Omnibus of the Sources for the Life of St. Francis* (Chicago: Franciscan Herald Press, 1973), quoted in M. Bodo, *The Way of St. Francis* (Garden City: Doubleday, 1984), 142–143, slightly abridged.
41b. Traditional.
42a. Lucy Menzies, trans., *The Revelations of Mechthild of Magdeburg* or *The Flowing Light of the Godhead* (London: Longmans, Green, 1953), 5.13, quoted in C. L. Flinders, *Enduring Grace* (San Francisco: HarperSanFrancisco, 1993), xi.
42b. Menzies, trans., *Revelations of Mechthild,* 6.26, quoted in Flinders, *Enduring Grace,* 43.
42c. Menzies, trans., *Revelations of Mechthild,* 7.55, quoted in Flinders, *Enduring Grace,* 69.
43. *Itinerarium Mentis in Deum* 5.8.

44a. *Summa Theologica* II, II, Q.1, art. 2, adapted. The Latin is: *Cognita sunt in cognoscente secundum modum cognoscentis.*

44b. *Summa of Christian Teaching* I, 14, quoted in Mary Clark, ed., *An Aquinas Reader* (New York: Doubleday, 1972), 139.

45a. Raymond B. Blakney, trans., *Meister Eckhart* (New York: Harper Torchbooks, 1941), 206.

45b–e. Stephen Mitchell, trans., in *The Enlightened Mind* (San Francisco: HarperSanFrancisco, 1991), 114, 115.

46a. Clifton Wolters, trans., *Julian of Norwich: Revelations of Divine Love* (London: Penguin, 1966), 68–69.

46b. Wolters, trans., *Julian of Norwich,* 68.

46c. Translated by Stephen Mitchell, *Enlightened Mind,* 125, based on Wolters, trans., *Julian of Norwich,* 70.

46d. Julian of Norwich, Long Text of *Showings* 60, quoted in Flinders, *Enduring Grace,* 77.

47. Richard Whitford, trans., *The Imitation of Christ,* adapted by H. C. Gardiner (New York: Doubleday, 1955), 111, quoted in Jonathan Star, *Two Suns Rising* (New York: Bantam, 1991), 165.

48. Adapted from Arthur Symons, trans., in *Liturgy of the Hours,* vol. 1 (New York: Catholic Publishing Co., 1975), 1975.

49. "The Dark Night," verses 1, 3, 4, 5, 8; K. Kavanaugh and O. Rodriguez, trans., *The Collected Works of St. John of the Cross* (Washington, DC: ICS Publications, 1973), 711–12.

50. Louis Puhl, trans., *The Spiritual Exercises of St. Ignatius* (Chicago: Loyola Univ. Press, 1951), 1.

51. John Beevers, trans., *Abandonment to Divine Providence* (New York: Doubleday, 1975), 81–82.

52. R. M. French, trans., *The Way of a Pilgrim* (New York: Seabury, 1965), 1, 31, 41, 105–6.

53. All selections are from Thomas Merton, *New Seeds of Contemplation* (New York: New Directions, 1961). Page numbers below refer to this source.

53a. 1.

53b. 25.

53c. 36.

53d. 259.

53e. 261.

54. Quoted in William V. Pietsch, *The Serenity Prayerbook* (San Francisco: HarperSanFrancisco, 1990), 116.

55. Quoted in James Rachels, ed., *The Right Thing to Do* (New York: Random House, 1989), 242–43, 246–47, 253.

56. John Newton, quoted from the *Baptist Standard Hymnal* (Nashville: Sunday School Publishing Board, National Baptist Convention, U.S.A., 1973), 427.

CHAPTER SEVEN: *Islam*

Unless otherwise noted, all citations from the Qur'an are from *The Koran,* translated with notes by N. J. Dawood (London and New York: Penguin, 1956; reprint, 1990). Citations marked (CS) are from Kenneth Cragg and Marston Speight, *Islam from Within: Anthology of a Religion*

(Belmont, CA: Wadsworth, 1980). Citations marked (C) are from Kenneth Cragg, *Readings in the Qur'an* (London: HarperCollins, 1988).

1a. Sura 1 (C), 84.
1b. 96:1–5 (C), 177.
1c. 97 (CS), 3.
1d. 112 (CS), 2.
1e. 114 (CS), 1.
1f. 87:1–7 (CS), 3.
1g. 80:17–22, 33–42 (CS), 3–4.
1h. 99.
2a. 2:173–174 (C), 308.
2b. 2:180–182.
2c. 2:183–84 (C), 288–89.
2d. 2:272–274.
2e. 2:275–283.
2f. 2:284–286.
3. 2:2–3; 5:15–16; 5:48.
4. 2:23; 10:38.
5. 4:136.
5a 112:1–4; 17:111; 12:37–40; 2:225 (C); 3:18 (C); 6:102–3 (C); 57:1–6 (C); 50:16; 7:180; 17:110; 59:24; Shems Friedlander and Al-Hajj Shaikh Muzaffereddin, *Ninety-Nine Names of Allah* (New York: Harper & Row, 1978); 1:1; 18:23–24.
5b. 2:98; 2:285.
5c. 5:44, 46, 48; 10:47; 16:36; 2:136; 3:113–15.*
5d. 29:57; 3:30; 4:40; 7:187; 16:77; 17:13–14; 18:47–49; 39:67–70; 82:1–5; 36:12; 13:23–24; 55:46–77; 76:10–13, 15–20; 40:70–76; 4:56; 22:19–22.
5e. 2:117; 3:73–74; 10:107; 23:62; 14:35; 31:34; 50:6–11.
6a. Traditional.
6b. 2:110; 9:60; 2:271; 2:267.
6c. 2:45–46; 30:17–18 (C), 89; 7:205; 20:130; Traditional; Traditional; 2:144; 33:41; 13:28; 18:25; 2:52.
6d. 2:185 (C), 289; 2:184 (C), 288.
6e. 2:125, 127; 2:196; 22:27–30.
7. 4:48; 16:51; 51:51; 72:20.
8. 2:190; 22:39; 2:191–92; 2:216–17; 47:8.
9. 2:256.
10a. 21:92–93.*
10b. 64:15–16; 2:280; 4:36–37; 76:8–9.
10c. 17:23–24.
10d. 33:35. A. Y. Ali, trans., *The Holy Qur'an* (n.p.: McGregor and Werner, 1946), 1116–17; 4:19; 65:6; 33:49; 2:234; 4:34.
10e. 4:22–24; 4:3; 4:129.
10f. 2:28; 2:232, 229; 2:240–41.
10g. 24:31; 33:59; 24:60 (C), 321.
10h. 24:30.
10i. 4:7; 4:10–12.
10j. 2:188; 17:35; 4:58; 3:130.
10k. 6:38.
10l. 4:148; 4:114; 2:42; 2:263; 49:6; 17:36;* 3:17; 31:17; 3:134; 42:36; 31:17–19; 17:37; 17:35.
10m. 17:32; 24:2–3; 4:16; 26:166; 23:1; 4:15; 6:140; 17:31; 4:29–30; 17:33; 5:38–39; 2:219.
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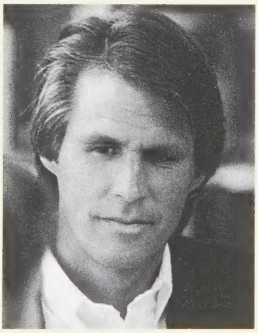

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